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THE  
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AND  
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A NOTABLE PASTORAL SUCCESSION

Dr. Washington Gladden

Rev. W. L. Tenney Dr. Llewellyn Pratt

Dr. Theodore T. Minger

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## THE CONGREGATIONALIST and Christian World

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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**BOSTON AUXILIARY AMERICAN MCALL ASSOCIATION.** Mission work in France. Treasurer, Miss Edith Stearns, The Charlesgate, Beacon Street, Boston.

**FOREIGN MISSIONARY PRAYER MEETING,** under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congressional House, every Friday at 10 A. M.

**THE AMERICAN CONGREGATIONAL ASSOCIATION** will hold its annual meeting on Monday, May 26, in Room 108, Congressional House, at 12 M. Amendments will be offered to the Constitution and By-laws.

JOSHUA COIT, Secretary.

The semi-annual meeting of the Woman's Board of Missions will be held in Central Church, Lynn, Mass., on Thursday, May 29th, 1902. Morning session at 10, afternoon session at 2. Addresses are expected from Mrs. George H. Hubbard of Foochow, China; Rev. Robert R. Hume, D. D. of Ahmednagar, India, and Miss Ellen M. Stone of Bulgaria. Basket collation at noon.

ABBIE B. CHILD, Home Secretary.

**AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York.** Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. C. STODDARD, Treasurer.

**STATE STREET CONGREGATIONAL CHURCH, PORTLAND, ME.** The State Street Congregational Church celebrates on Sunday, June 1, 1902, morning, afternoon and evening, the Fiftieth Anniversary of the Organization of the Church—March 17, 1852—and the occupancy of its House of Worship—the first Sabbath in June, 1852.

On Monday evening, June 2, there will be a gathering of the members and friends of the State Street Congregational in the chapel, at which certain incidents and usages of the past fifty years will be recalled. All members, past and present, of the church and congregation are cordially invited to attend these exercises without further invitation.

Invited information can be obtained by addressing Edward P. Oxnard, 91 Winter St., Portland.

JONATHAN L. JENKINS,

EDWARD P. OXNARD,

CLARENCE HALE, Committee.

**CONGREGATIONAL HOME MISSIONARY SOCIETY.** The seventy-sixth annual meeting will be held in Plymouth Church, Syracuse, N. Y., June 3, 4 and 5. On Tuesday evening, June 3, Rev. Newell Dwight Hillis, D. D., president of the society, will preach the annual sermon. The woman's meeting will be held on Wednesday, June 4.

Among the speakers will be Dr. Julian M. Sturtevant of Illinois, Dr. Dan F. Bradley of Michigan, Dr. George E. Hall of New Hampshire, Rev. T. C. Calkins of Rhode Island, Dr. A. H. Bradford of New Jersey, moderator of National Council.

Of the speakers on the field, Secretary Harbutt of Maine, Secretary Harrison of California, Superintendent Evans of the German department, Rev. George L. Todd from Cuba, Dr. J. D. Kingsbury of Utah, Rev. A. B. Case of Southern California and Superintendent Rees of Texas. New York's Problems will be presented by Dr. S. F. Fitch and Dr. Thomas H. M. Leod.

**Transportation.**—The railway rate of a fare and one-third on the certificate plan has been secured from the New England Passenger Association, the Trunk Line Association and the Central Passenger Association for those in attendance on this annual meeting. Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first day of the meeting.

Be sure that when purchasing going ticket you request a certificate. Certificates are not kept at all stations. Any agent can give information as to what station they can be obtained. Fuller information as to rates can be found in the *May Home Massachusetts*.

**Hotel Accommodations and Rates.**—The Yates, \$3 to \$4 per day, according to location of room. The St. Cloud, \$1.75 per day, either European or American plan; rooms alone at 75 cents per day. The Globe, \$2 to \$3 per day. Congress Hall, \$2 to \$3 per day. Hotel Warren, European or American plan, rooms alone 75 cents per day. The Empire House, special rates of \$1.50 per day. The Winchester (Temperance House) \$1.50 per day, rooms alone, 50 and 75 cents per day. La Concha, rooms only, from 50 cents to \$1. The Mowry, \$1.25 to \$1.50. The Jefferson, \$2 per day.

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Correspondence in regard to board may be addressed, Rev. Ethan Curtis, 526 Kirk Church, Syracuse, N. Y.

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**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

**BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; R. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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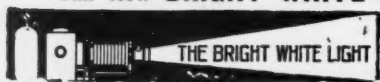
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# THE CONGREGATIONALIST

Saturday  
24 May 1902

and Christian World

Volume LXXXVII  
Number 21

## Event and Comment

### A Notable Church and Its Notable Pastors

When a church has builded itself into the life of a community to the extent that is true of the Congregational church in North Adams, Mass., its diamond jubilee becomes an occasion from which all the churches of our order may draw wholesome lessons. Elsewhere we report it more fully, and on our cover page we place a picture, taken last week, of all the living ministers who have stood in pastoral relations to the church. Any church might be expected to prosper which has had in succession as its leaders Washington Gladden, Lewellyn Pratt, Theodore T. Munger, the lamented and brilliant John Patterson Coyle and William L. Tenney. Differing widely in their personal characteristics, these men were one in their large conception of the function of a church. As a result the North Adams church has exerted a continuous and powerful influence upon the city. The hospital, the library and the rare spirit of Christian fraternity among all denominations are due in no small part to the breadth of the faith and the constancy of ministry to human need which this church has always illustrated. It is not a case where ministers alone have made the church strong and useful. It has been blessed with good timber in the pews in such men as Judge Robinson, Colonel Bracewell and Deacon Perry. The North Adams church stands today as a convincing proof of the possibility of yoking liberal theological opinions with warm spiritual life and intense zeal for the world's salvation.

### Campbell Morgan's Summer Work

After a wide circuit through the country, Rev. G. Campbell Morgan is back at Northfield to take what rest he can between his Sundays at Tremont Temple, Boston. He was heard there last Sunday by an appreciative congregation and will occupy the pulpit for the next three Sundays. In private conversation he speaks with modest satisfaction of the results of his meetings in different cities. In some particulars he considers the response in St. Louis as remarkable as any, though in every part of the country he has found a yearning for Biblical instruction with application to everyday life. He does not share the view of some who think that we are on the eve of an old-fashioned revival. He quotes the words, "God fulfills himself in many ways," as indicating his own conviction that the divine life will manifest itself in coming years not in the exact forms of other days. Mr. Morgan will be speaking frequently at Northfield up to

August 23, when he sails for England for a campaign of two or three months in English cities and towns. He will preach for Dr. Joseph Parker at the City Temple in London during the first three Sundays in September and hold meetings there daily. England is loath to relax its claims upon Mr. Morgan; certainly if he spends nine months of his year here, we ought not to deny our English brethren two or three months of his valuable ministry.

### In Honor of Professor Fisher

The dinner given to Prof. George P. Fisher at New Haven this week Tuesday evening was a merited tribute to his long and fruitful career as scholar, teacher, author and leader. It was meet that the presidents of Princeton and Brown, the moderator of the last National Council, distinguished representatives of various branches of the church and a large number of loyal sons of Yale should thus gather to signalize their respect, gratitude and affection. Dr. Fisher, in his forty-six years' connection with Yale, has woven himself into the life of the institution, his influence being felt far beyond the limits of the Divinity School, with which he is chiefly identified in the public mind. An intense lover of quiet academic pursuits, he has never been in any sense a scholastic, but always a student of and participant in the world's life, taking his share of public service in behalf of his university, his denomination and the church universal. From his prolific pen have come a dozen volumes that have clarified and enriched the Christian thought of two continents. We can think of no one in America today who better illustrates the ideal of a Christian scholar and gentleman than Dr. Fisher. Though he has deemed it wise to withdraw from all active duties in connection with the university, in the thought of multitudes he will continue to be a part of the contemporaneous life of Yale, until he goes hence. Meanwhile the autumn of his life is made warm and bright by many tokens of regard and especially by this crowning mark of appreciation.

### The Sunday School in Home Missions

The work of our Sunday School Society, described and illustrated in four pages of this issue, is one of which Congregationalists have good reason to be proud. It shows the way in which the foundations of many of our churches have been well laid, and in which many more ought to be begun. Martin Luther said, "Young children and scholars are the seed and source of the

church," a statement which is peculiarly fitted to present conditions. Now that a fresh tide of immigration is rolling in on this country and many new regions are to be settled as well as others greatly increased in numbers, no missionary work is more economical, or more permanent, or reaches more people with the gospel than that which plants and maintains Sunday schools, and our Sunday School Society was never better equipped for this work or doing it more effectively than now. The figures of the new Year-Book not only show a loss in Sunday school membership, but a greater loss than in any one year of Congregational history. Our Sunday School Society is the instrument by which the loss can be changed into gain.

### The Bushnell Number

Our Bushnell number June 7 promises to be a rich feast. Already we have received valuable contributions from Dr. Twichell of Hartford, Dr. Reuben Thomas, Morgan Gibbon of London, President Warren of Boston University, and several others well qualified to speak on the subject. Some of them disclose to some extent their own exceptional intimacy with the great theologian, thus furnishing us with a close approach to his mind and heart. Certainly the churches of this country ought not to let this centennial season pass without paying honor to New England's famous prophet and preacher. We are glad to hear of services being held in which the nature of his contribution to Christian thought and life is put before the minds of this generation, especially before young people. Pastors who do not give at least one talk on Horace Bushnell in the course of the next few weeks will fail to avail themselves of a great opportunity. Connecticut churches will honor his memory when they meet at Hartford June 17, and before and after that date sermons, addresses and commemorative exercises will be in order anywhere.

### For Better Work in the Sunday School

Send in your material promptly for our Bible education number. Already a drawer full of material has accumulated in response to a call sent out several weeks ago. We wish in this number to present a survey of the new methods and programs of Biblical and Christian instruction. No theorizing about the ideal Sunday school is desired, but a plain statement of what is being accomplished in the way of grading classes and welding together the school into an

efficient body of teachers and learners. No argument for a new series of lessons is sought, but outlines of courses in actual use in Sunday schools or individual Bible classes. Many individuals are experimenting with courses other than those of the International or of the Bible Study Union, or of the American Institute of Sacred Literature. We want the methods and the results of such experiments. We do not demand that a great success shall have been registered, but simply an assurance that the new courses are reasonably satisfactory.

#### The Presbyterian General Assembly

The Presbyterian General Assembly, meeting in New York, chose Prof. Henry van Dyke of Princeton as its moderator and proceeded to hear the report of the committee on the revision of the doctrinal standards of the church. In its main features the report was unanimous, exception being taken by Professor De Witt of Princeton Seminary upon three points—the proposed modification of the chapter on Works Done by Unregenerate Men; on the policy of erecting “into a church doctrine our belief that all who die in infancy are saved,” and on the form of statement in the short summary of doctrine dealing with the work of the Holy Spirit. The recommendations of the committee include a declaratory statement in regard to certain chapters of the confession, amendments to other chapters, two additional chapters on The Holy Spirit and The Love of God and Missions; and A Brief Statement of the Reformed Faith. We comment elsewhere on the nature of this “brief statement.” The assembly, having listened to the report of the revision committee, adjourned debate for a week and proceeded to routine business and the discussion of the work of the mission boards of the church, all of which have enjoyed a prosperous year. The great event of the early days of this week was the celebration of the Centennial of Home Missions, the occasion being graced by the presence of President Roosevelt.

#### The Baptist Problem of Benevolent Societies

The reorganization of the missionary work of Baptist churches is the prominent topic before their annual meeting at St. Paul this week. The discussion has for some time occupied much space in Baptist papers, the questions being similar to those which Congregationalists have been considering for several years. The *Standard* has secured expressions of opinion from 424 persons, of whom 235 are pastors. To the question, Should the matter be dropped? 348 answered, No. A majority favor a consolidation of the societies, and a large majority approve of steps towards gradual consolidation, also a change of membership to a representative system based on the numerical size of each church. A permanent commission of beneficence to conserve harmonious action of the societies was approved by a vote of 219 to 119, and a secretary of beneficence for all the benevolent work of the denomination by a majority almost as large. One missionary magazine representing all the societies was called for by 366 against

53. One secretary for each district representing home and foreign work was strongly indorsed. In general, the sentiment supported reorganization as proposed by our National Council in its adoption of the report of the committee of fifteen. Whether, if similar action is taken, it will have any greater effect than has resulted with our benevolent societies remains to be seen. It seems probable that after discussion the whole matter will be referred to a committee with instructions to report some definite plan next year.

#### The Teachings of Christ in Congress

The national House of Representatives voted last week to print for its use and that of the Senate 9,000 copies of the teachings of our Lord as compiled and arranged by ex-President Thomas Jefferson. The volume was described in an address to the House of Representatives by Representative Lacey of Iowa. It was undertaken about the beginning of the last century by Mr. Jefferson, who completed it apparently about 1820 and entitled it *The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels in Greek, Latin, French and English*. In a blank-book of about four and a half by seven and a half inches, of 164 pages, he pasted extracts from the four gospels, putting first the Greek, then the Latin on the right-hand page, the French and English on the left-hand. He omitted everything miraculous, using only the moral sayings of Jesus, selecting what seemed to him the clearest statements where the same sayings are substantially repeated in different gospels. The book cannot contain all the words of Jesus, for some of the most impressive are connected with his miracles. We presume that the saying, “I am the resurrection and the life,” etc., is omitted, and others like it. It is a volume of selections from the gospels, such as might be made from the works of Marcus Aurelius or Epictetus. It is to be reproduced in facsimile by the photolithographic process. It is reported that many clergymen are objecting to the publication of the book. We have not seen it, and therefore can judge of it only by the description given. We do not enter into the question of the propriety of Congress publishing literary curiosities for the use of its members. But we see no good reason why this volume should not be published, and hope it may lead many readers to a new interest in the gospels as found in full in the New Testament.

#### “50 Per Cent. Chance that there is a God”

Never does the Christian's faith shine brighter than when set over against the agnostic's unbelief. Mr. W. T. Stead, in his brilliant sketch of Cecil John Rhodes, quotes him as admitting “a 50 per cent. chance that there is a God.” Even this fraction of belief seemed to have little controlling power in the life of that remarkable man. His constant motto was the definition of Aristotle. To him the highest activity was to use to the utmost extent riches, genius, diplomacy and brute force in the advancement of magnificent political schemes. And so when the “empire-builder” died, this was his lamentation,

#### Christian Missions in Central Africa

It is twenty-four years since the London Missionary Society began a mission on the south shore of Lake Tanganyika, then a newly explored and almost unknown region. Brave men and women have died on the field, three men having given up their lives during the last year. But the work has enlarged beyond the ability of the society to care for it. Recently a territory as large as England and Wales has been added to that before under its care, and on Apr. 29 a party of eight, of whom six are new workers, sailed from London, four of them for Lake Tanganyika and the others for the Awemba country, these latter being supported by the income of a fund of about \$50,000 left by the late Robert Arthington. This is the land where David Livingstone died, and its evangelization appeals strongly for the support of English Christians.

#### The Debt of the London Missionary Society

The annual meeting of the members of this venerable board occurred on May 12, when they had to face a crisis in their financial affairs, raising the question whether it would be necessary for them to withdraw from any of their missions. It was resolved that the board would not raise its expenditures above the average of the last two years unless the income should rise above that figure. But to maintain this expenditure it is necessary for the churches to increase their gifts \$100,000 annually, and this the churches are earnestly urged to attempt. If the effort should fail, it would be necessary to hand one of the mission fields over to some other organization, but it is hardly possible that the Congregational churches of England, which work through this venerable society, will permit such a step as this to be taken. We look confidently for a new enthusiasm in giving and an enlargement of the field occupied.

#### Cruelties in the Philippines

Many words, wise and unwise, have been spoken concerning the atrocities committed by members of our army in the Philippines. A large proportion of the latter have assumed that the stories of their atrocities are all true, and that the army and the Administration are indifferent and willing that they should continue. Among the wise words were those of Bishop Lawrence at the annual meeting of the Episcopal diocese of Massachusetts. Uttering his protest against all cruel and barbarous treatment of natives by American soldiers or officers, he expressed his confidence that the Administration is alert to get at the facts and

in the spirit of justice to punish offenders, and he added:

Patience, self-restraint, caution as to our accusation of men still on trial, these, it seems to me, are the qualities that we need just now; and a strong support of the Administration in its efforts to redeem the fair name of this nation.

This address was transmitted by vote of the convention to the President, and his reply is printed below. It ought to be a sufficient reassurance to all who believe him capable and sincere in the exercise of the duties of his high office:

*My Dear Bishop Lawrence:* I have received your letter and the resolutions of the convention of the Protestant Episcopal Church in the diocese of Massachusetts. Permit me to thank you and through you the convention for what has been done by you. I hope it is unnecessary to say that no one in the country can be more anxious than I am—save, perhaps, Secretary Root—to discover and punish every instance of barbarity by our troops in the Philippines. In reference to these cruelties I agree with every word in your address. No provocation, however great, can be accepted as an excuse for misuse of the necessary severity of war, and, above all, not for torture of any kind or shape.

Long before any statements had been made public, and before any action had been taken by Congress, the war department had ordered a rigid investigation of certain of the charges, including the charges of Major Gardner, the orders of investigation as regards these particular charges having gone out over three months ago. The investigation will be of the most thorough and sweeping character, and, if necessary, will be made by the civil as well as by the military representatives of the Government in the islands. I have directed that the courts-martial be held under conditions which will give me the right of review.

Very sincerely yours,

THEODORE ROOSEVELT.

#### The Struggle of the Miners

The strike of the Pennsylvania coal miners which began May 12 was made permanent by vote of a convention of delegates of the district organizations of the United Miners' Workers, meeting at Hazelton on the 16th. It is reported that John Mitchell, their president, opposed the action taken, and the majority in favor was not large, the vote being 461 for, to 349 against. The public, however, are informed that the action was unanimous, and the effort will be made to present a solid front of some 140,000 men arrayed against the mine owners. The miners demand an eight-hour day, an advance in wages, the weighing of the coal mined at places named by them and in the presence of one of their representatives. The mine owners say that they have agreed to meet committees of their employees and adjust actual grievances, but that it is not possible to enter into definite agreements with representatives of the whole body because of the varying conditions in different regions and mines which would lead to disputes and ill feeling over the interpretations of such agreements.

#### The Prospect Before the Miners

The difficulty will be very great of controlling and keeping in harmony such a vast body of men of different nationalities during a period of protracted idleness. This difficulty is made greater by the division of opinion shown in the vote as to the advisability of ordering the strike. It is said that no other labor contest of such magnitude ever began with

so great a minority of men and leaders opposed to it. President Mitchell's advice to the men is wise, to remain away from the mines and in their homes and keep sober. But if his counsel not to strike was disregarded, he will not be able to control them when they grow impatient for want of immediate success. Threats already made of calling out the caretakers of the mines and thus causing the destruction of the property, and of summoning the workmen in bituminous mines to a sympathetic strike, suggest desperate measures that may soon be attempted. The proposal to institute legal proceedings against the mining companies as a trust will probably not be pressed, as it would almost certainly lead to prosecution of the Mine Workers' organization for restraining from work a multitude of men who want to work. It seems probable that the movement is so vast and requires for its success the implicit obedience of so many men that it will break down by its own weight. This may not come, however, without riot and bloodshed and destruction of property. It is to be hoped that it will advance to another stage the adjustment between capital and labor which public necessity is coming to demand imperatively, now that we are in the midst of a period of combination of both capital and labor on a scale hardly imagined by any one until within the last five years.

#### International Courtesies

The French delegation to attend the dedication of the monument to Count Rochambeau at Washington has arrived in New York. It is headed by the present holder of the Rochambeau title, who is not, however, a lineal descendant of the commander of the French troops whose cooperation made the siege and capture of Yorktown possible to Washington. A great-grandson of Lafayette; representatives of the French Minister of Foreign Affairs, M. Croiset, dean of the Sorbonne, and M. Lagrave, commissioner general to the Louisiana Purchase exhibition at St. Louis; and the sculptor of the Rochambeau statue, M. Fernand Hamar, were members of the party. Their coming will revive cordial memories of French assistance and the traditional friendship between the two republics, and they will be welcomed with public festivities in their tour of the cities. William of Germany proposes to express his pleasure in the cordial reception of his brother, Prince Henry, in America by the gift of a statue of his ancestor, Frederick the Great of Prussia, to the American people, to be erected at Washington. The gift has been accepted and a letter of thanks returned by the President. Frederick was a friend, though not a consistent friend, of the colonies in their war for freedom. He refused to sell his own subjects and he taxed the Hessian mercenaries on their passage through Prussian territory, and spoke his mind about their errand. It is for his military genius and administrative ability, not for his crown or character, that the presence of his statue can be admitted in the capital of a republic. But it is pleasant to find ourselves on cordial terms at one and the same moment with the rulers of both France and Prussia.

#### The Cuban Republic

Following three days after the young king of Spain comes to the throne is the official withdrawal of the United States from his lost colony of Cuba, with a simple ceremony at Havana and the departure of Governor Wood on the American warship Brooklyn. Sunday was a day of popular celebration in Havana, beginning with solemn services in the churches and ending with festivities in the public meeting places and centers of amusement. President-elect Palma has been received with enthusiasm everywhere on his tour through the island. He has announced the members of his cabinet—a list which is commended as representative and strong. Whether he can succeed in holding together men of so many different parties in the practical work of the new government will depend upon the patriotism and self-restraint of the members quite as much as upon his own tact and skill in managing men. The ceremony of transfer will be preceded by President Palma's signing the agreement with the United States Government in regard to the points covered by the Platt amendment to the Cuban constitution, and will consist mainly in the exchange of greetings and the withdrawal from the Government building in Havana of the American flag, to be replaced at once by the flag of the new Cuban nation.

#### The United States in Cuba

President Palma takes over a "going concern," with its machinery of government in good working order. He will find a surplus of nearly half a million dollars in the treasury, a department of justice in full operation, redeemed from the worst features of the Spanish judicial code and in the hands of competent judges. The customs service has been redeemed from incredible corruption and made efficient and honest. The post office department is almost entirely the creation of the Americans and is left in a condition that compares not unfavorably with the home service. The school system in its methods and buildings owes most of its success and promise to American organization. The island has been made over in a sanitary sense, and the yellow fever, which has always been its scourge, so thoroughly stamped out that in the last year of American occupation there was not a single case in the island. Havana, Santiago and other towns have been disinfected and reconstructed in their sanitary arrangements, and may be kept as they are left if the same energy, knowledge and skill are employed by the island government. There have been mistakes and individual betrayals, and the needed measures of reciprocity which will bind Cuba and America in permanent commercial relations still hang fire in Congress; but on the whole the record of American occupation in Cuba is one of which we have no reason to be ashamed. And the feeling of America toward Cuba is now, as it has always been, one of cordial good will and friendly interest in the inauguration of the new national life. If, with long and disagreeable experience of the possibilities of tumult and infection from the close neighborhood of Cuba, we have guarded our own interests perhaps a little too carefully, we are glad that our fostering oversight

has spared the new republic the difficulties and dangers of the reorganization of the social compact and of the formation of a new administration in all its departments.

**Divorces Increasing** The Rhode Island Registration Report, just issued, shows 3,936 marriages in that state in 1900, with 406 divorces granted, or one divorce to every 8.5 marriages. There were 714 applications for divorces, or one to every 8.5 marriages. This bad showing is surpassed in Indiana, where there were 4,699 divorces that year, or one to every 5.7 marriages. In Rhode Island there were 221 marriages, or one to 18 of all marriages, in which one or both parties have been remarried. Of these Baptist clergymen officiated in 76 cases, Congregational in 42, Methodist in 29, Free Baptists in 16—all very closely in proportion to the total number of the marriages celebrated, except the Episcopalians and Roman Catholics, who officiated in only six cases each of this class. The percentage of applications for divorce granted in 1891 was 76, and in 1900 it was 65, having dropped to 55 per cent. in 1894. Perhaps the most vigorous effort for reform yet made in any state has been going on in Rhode Island for two years. A considerable improvement in the laws has lately been made, and just now leading clergymen are trying to bring about some harmony of action in the celebration of marriages, both of the divorced and of other persons.

**Conditions in Hawaii** We had hoped that Governor Dole's splendid vindication at the hands of President Roosevelt would silence and discourage the home rule faction in Hawaii that has so bitterly opposed him. But a letter to the *Washington Evening Star*, dated at Honolulu, Apr. 30, shows that while there is great rejoicing over the outcome of President Dole's visit to Washington considerable scheming is still going forward with a view to securing another home rule legislature and another delegate in Congress of the stripe of Wilcox. The recent death, however, of James K. Kaula, who since the revolution of 1893 has been one of President Dole's most bitter foes, removes a native Hawaiian who has always hated the missionary element in the islands. A man of considerable oratorical power and of organizing force, Kaula has been an influential factor in political campaigns, being chairman of the home rule executive committee at the time of his death. Probably not many such virulent protestants against the present régime in Hawaii are left among the natives.

**News of the Volcanoes** Later reports seem to show a subsidence of volcanic activity in both the Caribbean Islands and on the mainland of Central America; and the week has been given to the search for the dead and the relief of the living. The United States cruiser *Dixie* has sailed with a full cargo of relief supplies. Subscriptions in the American cities have grown so large that they have outrun the need, and even France, which hardly seemed at first to have taken the sad fate of her colony to

heart, has been stirred to liberal giving by the example of other nations. Further accounts give a much clearer idea of what really happened at St. Pierre. An English observer on the ground after the eruption describes it as resembling a sheet of burning sealing wax; and the captain of the *Roddam*, the only steamer which escaped from the port, in the account of his heroic and successful effort speaks of it as a molten and sticky blue slate, which clung and burned. The governor closed the doomed



St. Pierre—from the harbor

city about with a cordon of military and police to prevent a panic or escape. The only survivor was a Negro felon in the dungeon. How complete the destruction was may be sadly gathered from the message sent: "No doctors required—there are no wounded persons." The tale of the dead is not made up, but there were



St. Pierre, Martinique—Mt. Pelee in the background

some 40,000 in Martinique, about 2,200 in St. Vincent and more than 2,000 in the nearly contemporaneous earthquakes in Guatemala, of which full reports are now coming in. These Central American earthquakes may probably have a decisive effect upon American choice between the two inter-ocean canal routes. The danger of earthquake disturbance, which has always been urged against Nicaragua and in favor of Panama, becomes prominent at once with these city-destroying shocks just across the border from the proposed route of the Nicaragua canal.

**Alfonso of Spain** The titles of kingship which Alfonso, Leon, Ferdinand, Marie, Jacque, Isidore, Pascal, Antoine de Bourbon formally assumed with his coming of age on his sixteenth birthday, May 17, numbered twenty in all, with lesser titles in abundance; but for the world at large they are all summed up in his title as Alfonso XIII., King of Spain. Dr. Curry, the special envoy of the American Government, was received with marked honor, and presented President Roosevelt's message of congratulation. The young king made a favorable impression, deepened by the special and unprecedented honors paid by him to his mother, the Queen Regent, to whose care he owes so much in health, education and popularity among his people. He comes to the throne of a compact realm, the remnant of an enormous empire, almost the last over-sea remnants of which he

has himself seen lost to the Spanish crown. There is the promise, however, of a rebirth of energy and consequent prosperity among the people of Spain, to which the loyalty awakened by the king's youth and patriotic self-devotion may be not one of the least contributing elements.

#### Imperialistic New Zealand

The consummation of federation in Australia, while it has caused a good deal of friction amongst the federated states of the commonwealth, has generated a certain feeling of rivalry between Australia and New Zealand. Mr. Seddon, the New Zealand premier, is an imperialist by temperament, apparently; and aspires to make the pace both for Australia and New Zealand. It was he who, by his offer of the last New Zealand contingent to South Africa, stirred up the commonwealth Parliament to send its first contingent. He is urgent for a triennial conference of colonial premiers in London. The proposal is coldly received in Australia. There is a fear lest the commonwealth should be committed by its leaders to expenditure and policy about which the constituencies have not been consulted. Mr. Seddon is also in favor of contributing to a British navy to be sent, as occasion may require, to Australasian waters. The Australian sentiment favors rather the creation of an Australian fleet, paid for and owned by the commonwealth. Mr. Seddon favors a preferential tariff between the various parts of the empire; but in Australia the proposal is regarded with distrust, if not aversion. It is feared that it will mean loss of trade with foreign countries without compensating advantage. Mr. Seddon has ideas about an Australian reserve force; but the democracy in Australia has fears that this will make Australia a permanent recruiting ground for the empire. Australians have shown no lack of readiness to take a hand in a matter of imperial concern, when the imperial authorities have said that help was needed; but to intrench militarism in the commonwealth, and to arrange for their being parties to any and every quarrel Britain may have with other powers, is not regarded as a pleasing prospect.

#### Interstate Troubles

While there are these differences between the commonwealth and New Zealand, there is considerable friction between the states of the commonwealth. The tariff, which is not yet settled, has caused great dissension. The financial conditions of the several states are so different that the framing of a tariff has been a difficult matter; and very little wisdom or moderation has been shown by the commonwealth government in its financial proposals. Moreover, there is trouble about a proposed Australian divorce bill. New South Wales is the easiest place in Australia for divorce, and has the ugliest

record. The bill before the commonwealth Parliament proposes to level the legislation of the commonwealth to the New South Wales standard. Against this there is some outcry in church circles. The recent Methodist Conference for Australia declined to pronounce on the question. With this exception the feeling is general in church circles that a relaxation of the marriage laws would be an evil.

### The Sabbath in the Scriptures

The minds of many Christians are confused concerning the Sabbath, as our correspondence on this subject shows. They are unable to answer for themselves these three questions: What are the divine commands concerning the Sabbath? What is the best use I can make of the holy day? What public use of it ought I to exert my influence to maintain? We propose to answer these questions in three articles, and ask that judgment of our position be suspended until they are concluded.

The question now before us is, What do the Scriptures teach concerning the Sabbath?

The law of Moses commanded absolute cessation of work on the seventh day of the week. It was set apart as "a holy day, a Sabbath of solemn rest to Jehovah." The utmost penalty was pronounced on every violation of this command. "Whosoever doeth any work on the Sabbath day, he shall surely be put to death." Three reasons were given for keeping the Sabbath; first, because God created the heavens and the earth in six days, and rested and was refreshed on the seventh; second, because the Israelites had been delivered from bondage in Egypt where they had no Sabbath; third, because Sabbath keeping, like circumcision, was the sign of a perpetual covenant between God and his people. It is evident that none of these reasons can have such force with people today as they had with the Hebrews.

But Sabbath breaking was regarded as among the most heinous sins of the Hebrew people. It was declared by their prophets to be the cause of their captivity, making their land desolate "because it did not rest in your Sabbaths, when ye dwelt upon it." In their exile they were promised that if they would turn from pleasures on that day, and "call the Sabbath a delight, the holy of the Lord, honorable," they should have prosperity. After their return from captivity and in the time of our Lord the Sabbath was kept more strictly than ever before.

The New Testament, on the other hand, sets aside the Old Testament law of the Sabbath as plainly as it sets aside the law of circumcision. Our Lord, indeed, observed the Sabbath, as he was made subject to the law of circumcision, but not as orthodox Jews kept it; and he was often in collision with the leaders of the church because of his treatment of the day. Their hatred of him on this account was greater than for any other cause. If they cited their Scriptures that God rested the seventh day, and insisted that he ought also to rest, he made the astonishing answer that his Father had been working all the time "until now," and

therefore that he was justified in working on the Sabbath. If they reiterated the law, "Thou shalt do no work," he replied that good work was as lawful on the Sabbath as on any other day. From the instances he cited, Christians generally and legitimately have inferred that he meant works of necessity and mercy, such as procuring food, preserving property in danger, and relieving sufferings of animals and of human beings.

The history of the primitive Christian Church gives little support to the Mosaic law of Sabbath keeping. The Jews met in the synagogue on the Sabbath, and Paul and his fellow missionaries took advantage of that place and time to preach the gospel to them when they would hear it. But when he turned to the Gentiles, who had never kept the Sabbath, there is no evidence that he ever spoke of it as essential to Christian life. Some Christian Jews followed in his path and tried to persuade the converts that they ought to observe the law of Moses. But Paul repudiated their teaching, and secured from the churches assembled at Jerusalem letters to the Gentile Christians assuring them that they were not bound to obey the law of Moses, excepting four specific things. The Sabbath was not included in these.

Paul's letters to the new Christian churches often refer to these four things, and reply to many questions concerning the conduct that pleases Christ. But he never once urged Christians to keep the Sabbath. To the Romans he wrote that each one was at liberty to judge for himself whether or not he would observe the day, but that no one had the right to condemn another either for keeping or not keeping it. He counseled the Colossians not to permit any one to judge them concerning the Sabbath, which, he said, was only a shadow of things to come. He spoke of it as "the bond written in ordinances," which Christ had taken out of the way. He rebuked the Galatians for observing any of the Jewish festival days, apparently including the Sabbath, declaring that their putting themselves in bondage to these "beggarly rudiments" made him fear lest his work among them had been useless.

The claim that the law of the Sabbath was transferred to the first day of the week as the day of our Lord's resurrection rests on very slight foundations in the records of the primitive Christian Church. He appeared to some of his disciples on that day, and on the first day of the week following, though not on these days only. Paul preached to the disciples at Troas, who had met to break bread on the first day of the week. He counseled the Corinthian Christians to put aside on that day for benevolent uses a portion of their income. The New Testament contains no reference to the first day as a day of rest, and no other references than these to it as making that day sacred, except the statement of John, "I was in the Spirit on the Lord's Day." Whether or not this refers to the first day of the week is an unsettled question.

The custom of the Christian Church of the first three centuries concerning the Sabbath, after the New Testament was written, is indicated only by rare allusions in the writings of the Christian

fathers. Evidently it was not a matter of as vital interest as it now is. The Teaching of the Twelve Apostles, the Epistle of Barnabas and the writings of Justin Martyr, all representing the early part of the second century, show that Christians on the Lord's Day, Sunday, met together for public worship and the reading of the writings of apostles and prophets. Tertullian, in the early part of the third century, declared that Christians had "nothing to do with Sabbaths, new moons or the Jewish festivals," but had their own solemnities, "the Lord's Day, for instance, and Pentecost." The edict of the Emperor Constantine, 321 A. D., directed magistrates and people in the cities to rest and that workshops should be closed on Sunday. The Council of Laodicea, about forty years later, forbade Christians to abstain from work on the seventh day, the Jewish Sabbath, and instructed them to honor the Lord's Day.

These statements, we believe, set forth fairly, and as fully as can be done in limited space, the history and meaning of the Sabbath as given in the Scriptures and in the early church. Those who may be moved to question any of these statements are requested to review the subject with reference Bible and Concordance. Many, we are persuaded, who reverently cherish the Sabbath are right in their instincts, but mistaken as to their reasons. Our conviction is strong that the day of rest and worship is essential to Christianity and to the prosperity of our nation. In two future articles we shall state the grounds which support this conviction.

### The Measure of Revision Proposed by the Presbyterians

There is nothing startling or revolutionary in the changes proposed by the committee of the Presbyterian Church, which, after deliberations continuing through two years, submitted its report to the General Assembly last week. If adopted, the Church will be made distinctly to declare that it believes that "all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit." It will cease to maintain officially that the pope is antichrist. The teaching that God chooses men for damnation "for his mere good pleasure" will have disappeared from the confession, and the present standard of doctrine will have a much-needed rounding out in the direction of fuller and more Scriptural statements in regard to the work of the Holy Spirit, the love of God toward all men and the duty and privilege of mission work. Otherwise the confession stands mainly, as it has always stood, as a close-linked statement of the Calvinistic philosophy of Christian facts, with some wholesome elimination of phrases which have an arbitrary sound in their account of God's character and purpose.

The Brief Statement for popular use follows the order of the Westminster Confession, with less precise definition and more popular statement, skillfully avoiding the harsher phrases and many of the harsher thoughts of its original; but embodies the same dogmatic philosophy.

It is a refreshment to find the essentials of the system presented with so little that is arbitrary in statement or technical in language. The Brief Statement is a considerable advance toward an ideal creed for a Calvinistic body. It has been from the first so carefully guarded, however, that it remains a goal to work toward, rather than an attainment within reach. A resolution of the committee accompanying the report states that it is a mere declaration, separated by a great gulf from the real standards of Presbyterian orthodoxy. "This is what we believe," the Presbyterian Church says to the ignorant or to outsiders; but for its office bearers when they come to ordination the only available summary of dogma is the more archaic and arbitrary confession.

### The Place of Adam in History

We recently expressed the opinion that no professor of Old Testament literature now teaching in a Presbyterian theological seminary claims that the story of Adam and Eve in the first two chapters of Genesis is literal history. The *New York Independent*, doubting the correctness of our opinion, made inquiry of Prof. R. D. Wilson, D. D., who occupies the chair of Old Testament criticism in Princeton Seminary. He replied:

I have never known, nor do I now know, a professor in any Presbyterian theological seminary who has claimed or thought that the story of Adam and Eve in the two first chapters of Genesis was not literal history. You are at liberty to make any use of this answer that you may think best.

It is therefore our duty to state that the students at Princeton Seminary are taught that on the sixth solar day after God created the light, and the second day after he created the sun and the moon, he formed Adam of the dust of the ground; that he planted a garden in Eden, and placed in it the man he had made; that, considering it not good for Adam to remain there alone, he undertook to make a helpmeet for him; that he formed out of the ground cattle and birds and beasts and brought them to Adam, who named them all, but could not find a helpmeet among them; that he then put the man into a deep sleep, extracted from his side a rib, and after closing up the flesh made the rib into a being which the man, apparently speaking in the Hebrew tongue, named "Woman, because she was taken out of man"; that the woman was accosted by a talking serpent, with whom she conversed and who persuaded her to eat the fruit, then ripe and good for food, of a tree of which Adam had been forbidden to eat, and that she persuaded him to eat of it also; that in consequence of their eating this fruit God cursed the ground, made the serpent crawl on his belly and eat dust ever after, drove Adam and Eve out of the garden, and condemned Adam to return to the dust out of which he had been made.

It is further to be noted that Professor Wilson has never even thought that these statements are not literal history, nor does he know of any professor in any Presbyterian seminary, dead or living, who has ventured to think they are not literal history. We make these statements in order to do justice to a great

theological seminary and to a great Christian denomination whose theological teachers without exception, so far as Professor Wilson knows, remain to this day entirely undisturbed by the progress of modern knowledge concerning the beginnings of the universe and of the human race.

### Refuges of Lies

Our Lord's judgment upon life in the most solemn of his parables is a rewarding of love's service and a condemnation of love's neglect. "Inasmuch as ye did it not," is the separating word. And the picture of his inviting kindness in the parable of the supper has for its background the refusal of the invited guests, who "all with one consent began to make excuse." Are the excuses with which we seek to cover our neglects of opportunity valid and true, or are they refuges of lies, which the storm shall sweep away?

A multitude of such excuses are shown to be false by the demand of Christ that we should seek God's kingdom first. Christians are never to be so preoccupied that they forget in looking at the opportunities of life to have the mind of Christ. This does not mean that duties and Christian duties are to be distinguished and separated into different compartments of the mind; for to the Christian all duties are a part of the life of the kingdom. It means that the energies of life are to be so proportioned and employed that everywhere shall be unselfish service, with room for the special ministries which our environment permits. And all self-excuses which are grounded on preoccupation with the secular life are false.

So, too, of the excuses which are urged against the acceptance of Christ on grounds of intellectual doubt and the disturbances of opinion which are characteristic of our time. Christ is the revelation of God and good. All that is known of good by any man comes of his gift. The sin of the world is in rejecting the Christ men know in their own best ideals and their own consciousness of duty—a known and not an unknown revelation of God and good. Though the light be dim, it shows the homeward path to the longing heart of God and he that wills to do shall know.

All negations, all refusals, except as we are driven by our limitations to reject the lower that we may follow the higher with all singleness of heart, are refuges of lies. The only excuse which will be valid in the judgment of our Lord will be that of preoccupation with the higher and the holier parts of life. To starve the spirit in order to pamper the mind or the flesh; to let covetousness rob our neighbor of his right to consideration; to let demands of culture exclude the rights of social brotherhood; to be so engrossed with denials that we never affirm; to refuse to follow the best we know because so much is doubtful or unknown—in the light of present opportunity and the judgment of our Lord these are refuges of lies in which men seek to hide themselves from the light of the face of God.

The many friends of the late Dr. Quint will be interested in the little incident described

on page 737. It happened on one of the many occasions when he was a Memorial Day orator. If any readers of the article should wonder who the little child referred to was, they will not have to look far afield to have their curiosity satisfied.

### In Brief

Haiti, Venezuela and Colombia are the republics in eruption just now. That is much better than having the whole of South America in a blaze.

The number seems to be increasing of those who in the interest of humanity are more than willing to come to the relief of Andover Seminary and take charge of its funds for the use of other institutions.

It is a proud boast which the English railways are able to make for the first year of the century and for the first time in their history—that not one passenger was killed. But there were 476 passengers injured.

The Congregational Year-Book for 1902 is on our desk, fresh from the binder. It has several new features which add to its value, which we shall comment on later. Secretary Anderson is to be congratulated on the promptness with which it is sent forth.

The interesting letter from Dr. Grenfell in the Conversation Corner of last week will doubtless appeal to many who know of the great needs of those far-away lonely dwellers in Labrador. Two boxes will be sent to Battle Hospital about June 1. Warm clothing will carry cheer, while pictures and books will brighten these desolate homes. Bundles should be sent to the A. B. C. F. M. shipping room, Congregational House, marked for Dr. Grenfell.

The Presbyterian General Assembly indulges in the novelty of a new gavel for its moderator each year. This year it is made of an Alaskan walrus tooth, and Moderator Van Dyke expressed the hope that it would be the only tooth shown in the assembly this year. We hope so too, but we shall be joyfully surprised if there is not a good-sized dish of tongue.

In the death of Bishop William Taylor American Christianity, and the Methodist Church in particular, loses one of its most remarkable and picturesque figures. He was always aggressive, always direct in his methods of going out to reach men, and as a preacher in America, Great Britain, India, Australasia and Africa. As Bishop of Africa his plans of self-supporting missions did not commend themselves to sober judgment after trial, but his enthusiasm was a power for good in the church.

"Christian Optimism—a dozen good cheer messages from prominent people." This is the inscription in bold letters upon a square white envelope whose contents include a dozen neatly printed cards with red borders and an illuminated initial letter. On each card are from one hundred to two hundred words signed by such adepts at effective phraseology as Henry van Dyke, Francis G. Peabody, Edward Everett Hale, John Henry Barrows, John D. Long, Robert E. Speer and Abraham Lincoln. It is just the kind of budget to distribute among people who need more sunshine and hope. These messages appeared in the Good Cheer number of *The Congregationalist*, and they have been reprinted by the Pilgrim Press in this convenient form for wider distribution. In view of the fact that the demand for our Good Cheer number long ago exhausted the supply, this method of preserving its distinct characteristics is well worth taking advantage of both by those disappointed in not securing extra copies and by the public generally.

## Professor Paine as a Teacher

By Pres. William De Witt Hyde

Some aspects of the life and work of Professor Paine can be more fittingly discussed when time shall have brought us farther from the strife of which his strenuous life was full, and the sorrow which his sudden death brings alike to those who shared and those who differed from his views. That he was a great teacher is a tribute in which adherents and opponents can heartily unite.

Professor Paine did not give his students in carefully compacted sentences the boiled-down essence of the conclusions of the past. He sent them to the text-books and encyclopedias for all that, and set little store by verbatim records, whether in the undisturbed security of a note-book or the more precarious preserve of memory. He was a born fighter; he scented the battle from afar; he loved the struggle for the struggle's sake, as well as for the bit of dogma or scrap of polity that came out of it. Whether it was Athanasius on the one side or the world upon the other which he was presenting, the old issues were revived; the extinct fires were rekindled; the hosts of combatants long dead were marshaled as with the sound of the last trumpet to renew the ancient battle there before his class; and each student was summoned to enlist, now upon one side, now upon the other, and deal blows worthy of the doughty heroes they were in turn called on to impersonate.

Thus the students learned, as Motley says, to "hug the old musty quarrels to their hearts." They got from him not merely the winnowed grain of doctrine or ritual, but the sap and fiber of the sturdy stalk as it grew in the rich soil of human passion, toughened itself in the winds of controversy and ripened under the sunshine of Providence. They went forth not so much with final results in their heads as with fire in their hearts to take up the struggle for truth and righteousness where historic evolution leaves it, and continue the fight in the spirit in which the fathers fought, rather than rest idly in the victories they won.

Every method has its defects as well as its excellencies. This method of bringing out the contradictions which have ever been warring in the church doubtless leaves on some minds the impression that all truth is matter of dispute and doubt, and thus weakens its power for specifically spiritual ends. On the other hand, what a student did get in this way became his own forevermore. And he got much besides church history. As the dissenters from Professor Park at Andover used to get, without quite knowing how, from Professor Smyth ideas of the trinity and the atonement which stood them in good stead when they felt compelled to abandon mechanical and governmental conceptions, every student of Professor Paine carried with him a theological point of view which, often to his surprise, sometimes against his will, grew more and more fruitful with the increasing years.

Professor Paine enjoyed controversy. I remember fighting him a whole day over the question of whether our conference

should delegate to an interdenominational commission certain authority over the affairs of local churches. At the end the controversy became personal in the sense that I had to oppose successfully his election to a place on the commission, which I feared he would use to defeat in practice what he had opposed in theory. Yet we rode home from Aroostook County the next day on the pleasantest terms, and have been the best of friends ever since. He was a remorseless fighter; but from an innate love of the joy of battle, which, when once understood, made it almost as much a pleasure to disagree as to agree with him.

I think it was something of a disappointment to him that contemplated action with reference to his recent published views was abandoned. He longed, like Samson, to make one last mighty effort in opposition to what, rightly or wrongly, he believed to be the theological Philistinism of his day. In default of the public platform a prosecution would have given him, he was already busy upon a third book of which he gleefully prophesied that the little finger would be thicker in startling power than the loins of his two previous works.

Whatever of truth there was in his projected Inductive Theology will be said in due time by other lips. In his own judgment these books were to be his chief contribution. But the return from printed books is quick and visible and easily overestimated. The influence over successive generations of students is more like nature's slow and silent processes, and for that very reason more sure to bring forth in the end thirty, sixty and a hundred fold. Whatever may be the fortune of his fame, his influence, which is the substance of which fame is but the shadow, will rest on his incomparable skill in the distinctive work of the teacher—the making of some portion of God's great truth live anew in an individual mind and bring forth fruit in a personal life.

*Bowdoin College, Brunswick, Me.*

## Commencement at Oberlin Seminary

The exercises began with the baccalaureate service at First Church May 11, when President Barrows preached a strong sermon on Christ, the Central and Liberating Truth. The exercises were given added dignity by the presence of two representatives of Pacific Seminary, President McLean and Prof. F. H. Foster, the latter just resigned, both of whom assisted.

The concluding recitations and examinations filled two days. The communion service was in charge of Professor Braithwaite, who spoke helpfully on the Symbol of Power. The thoughtful and practical Commencement address was by Dr. D. F. Bradley, president-elect of Iowa College. It closed with an eloquent eulogy of the late President Fairchild, whose character exemplified genuine Christian chivalry.

The B. D. degree was conferred on nine men, two of whom have been enrolled this year as post graduate students. They scatter widely for their fields of work in Nebraska, Iowa, Missouri, Arkansas, Wisconsin and Ohio itself. At the alumni tea, attended by

about 150, the speeches were brilliant and purposeful. President Barrows, Drs. Fairfield, Bradley and Steiner, Professors Bosworth and Root, and Mr. Kedzie, representing the graduates, furnished the oratory. The annual address to the alumni was by Rev. A. E. Thompson of Lorain. His clear and carefully prepared message was on The Authority of the Holy Spirit.

The total enrollment for the year has been thirty-five. With the vacant chair in the faculty ably provided for, the prospect of an interesting meeting of the American Board in October, and an earnest body of mature and thoroughly prepared students, the outlook has a large element of cheer.

P. L. C.

## The Child and the Orator

BY KATHARINE MORDANTT QUINT

Under sighing pines on a high New Hampshire hill is a rough boulder with a bronze tablet which has inscribed upon it only a name and a war record. The inscription fitly tells the life, for it betokens service to both God and the country. As the flag on Memorial Day flutters over that grave there comes a remembrance of a Memorial Day long past—a day in the life of a child, the recollection of which has never faded.

The child had permission from her mother to stand at the corner and watch the procession pass. She viewed with interest the Grand Army men, the mounted guard and the militia; but when she saw her father in a carriage, she forgot her mother's commands and trotted along the curbstone, keeping abreast of the carriage. At last her father saw her, and quickly realizing that the crowded street was no place for a child scarcely out of babyhood, called her to him and lifted her in beside him. Then she was blissfully content; she could rest her tired little legs and she was really going to hear "papa's" oration.

Slowly the procession wound through the leafy streets and up the cemetery hill to the monument. A question now presented itself to the father's mind. What could he do with his little girl? There was no one to whom he could intrust her. He was to deliver an important oration, and he wished to concentrate all his thoughts upon his speech; yet so great was his love that he would not let the child realize that she was a burden. Never by word nor look of his did she suspect his perplexity—instead, he looked down with a smile, clasped the little hand and said, "You can sit beside papa, dear." He understood childish nature too well not to know that the disobedience was not deliberate.

So when the governor and the orator of the day walked on to the platform the great crowd, waiting for the exercises to begin, was surprised to see a little girl in a pink gingham dress, holding in one hand a brown straw hat and with the other clinging to her big, tall father. So deep was the child's trust in her dearly loved father that, although naturally shy, she was not confused at being the only little girl on a platform filled with men. If papa took her up there, it must be all right.

Much that her father said was beyond her childish comprehension, but she still remembers the words in which he intrusted the flag for which so many brave men died to the love and loyalty of the children.

The child is now a woman, but Memorial Day will ever bring afresh to her heart the tender love of the father who always guarded and loved children. "Never hurt a child's feelings," he often said, and this little episode proves how truly the child-lover lived up to his words.

We can wait a year longer for the St. Louis world's fair. It will be all the better for being postponed to 1904 and the public appetite for exhibitions will have recovered normal strength.

## The Old Curmudgeon

By Charles Newton Hood

The Old Curmudgeon was dead. He had died sometime during the night before, and the news spread leisurely through the little village. It was not very important news, anyway, whether the peculiar little old man lived or died, and, although only a few of the villagers really said it, there was an unspoken thought that the little community was just about as well off in possessing his remains as when numbering him among her more or less living citizens.

The Old Curmudgeon's name was Crowthamel, or Caruthers, or something like that; it doesn't matter, anyway. When it is necessary to use a name at all in this memoir, we will call it Caruthers, although I am morally certain that it was some other. "Old Curmudgeon" was the name he was generally known by, and in the opinion of the majority it fitted him best.

Before evening of the day after he had died, his life and works had been pretty thoroughly discussed in the village stores, in the sewing-rooms of the various dress-makers, in the village hotel barroom and in a good many village homes.

How stingy he was. The village storekeeper told of the fact that he never bought over one pound of sugar at a time and that he wouldn't buy eggs at all unless he could have the privilege of picking them out himself and securing all of the large ones.

"Come in here once when Jap tea was sellin' at four shillin', that best Jap tea o' mine, you know," remarked the storekeeper, "an' wanted a quarter 'f a pound, an' when I asked him thirteen cents, as is right an' proper, made me open the package an' put in an extry pinch o' tea to make up the odd half cent."

"No! He didn't do that, did he?" ejaculated the stage-driver.

"He certain did, an' that ain't a circumstance to the things he's done 'f I cud only think of 'em."

"I know down to the church," remarked the old sexton, "he sets way back in one the cheapes' pews there is, an' everybody knows he's got money 'nough, I s'pose."

"Money! Guess he has," remarked the veterinary surgeon, "an' who wouldn't have money after bein' the meanest man in 'Rekyville for as far back as folks can remember."

"Come to think on it," remarked the sexton, after considerable thought, "I don't b'l'ieve I ever see him put a cent on the collection plate sence I c'n remember, an' he's too stingy to stay to home from meetin', 'cause he has to pay his pew rent anyway, stingy or no stingy, an' I s'pose he thinks—or rather he thunk, to git my grammar right, now he's dead—he thunk he had to go to church, whether he wanted to 'r not, to git the worth of his rusty old money."

"'Member 'bout the poor ol' Widder Whitbeck bein' left with that big fam'ly an' mortgaged farm? 'Twas jest scandalous, after her workin' herself near to death for years to keep up the int'rurst, his jest camly closin' her out 'th no

more heart 'n a yeller dog—nor half so much."

"What ever come o' the widder?" queried the veterinary surgeon.

"Don' know's I ever heerd. Moved off East summers 'ruther—mebbe starved to death by this time, poor ol' critter."

And so it went the day through.

There is something pitiful about the death of a friendless, lonely old man, and there is usually some one to take the other side of the argument, if only for the sake of making argument and discussion worth while, but in the case of the Old Curmudgeon there was no argument.

The community by late on Saturday evening had settled the matter decisively that the deceased was the meanest man who had ever lived in Eurekaville, and that the fact of his having died there was no credit to the village.

The jury of public affairs around the village store stove returned a verdict substantially according to these findings, and the hour being late the storekeeper turned out the lights and the jury, filled up the stove to last through 'til Monday, pulled out the cold air draft, locked the door, shook it once to see if it was secure, as had been his custom for twenty years, and the week in Eurekaville was at an end.

"... The Ladies' Aid Society will meet on Thursday afternoon with Mrs. Twinchell. Prayer meeting as usual on Wednesday evening. A Pickled Tongue social will be held in the church parlors on Thursday afternoon and evening under the auspices of the Young Women's Band of Hope, and I shall be glad to meet in my study on Saturday afternoon all those who desire to consult me respecting their soul's welfare."

The good old pastor laid the envelope, on the back of which these notices were penciled, carefully down beside the large open Bible, at the Sunday morning service just before the ante-sermon hymn, took off his glasses, looked doubtfully at the congregation for a moment—some said apologetically—and added:

"The service over the remains of Ezra Caruthers will be held in this church on Monday morning at half after ten o'clock. Let us sing a part of the 342d hymn, 'Look down in mercy while we sing,' omitting the second and fifth stanzas."

So the Old Curmudgeon was to be buried from the church. The news spread about Eurekaville even faster than the news of his death had, which is a good illustration of the comparative value of news. Whether the old man was dead or alive was of comparatively little importance, but the fact that a man of his reputation was to be buried from the church, as though he should be especially honored and only the church would be large enough to accommodate those who would come to do honor to his memory, was worth a good deal of comment.

As a city editor whom I tried to please for quite a while once said to me, "If

a dog runs up the street with a tin pail tied to his tail it is of no importance, but if he has the tin pail tied to his tail and strolls leisurely up the avenue with apparent enjoyment it is worth a column."

Eurekaville was aghast. The Old Curmudgeon to be buried from the church. Why, he wasn't even a "professor"! What could the good old pastor find to say in his funeral sermon which would not strain his conscience and still be speaking only good of the dead? Maybe he was going to make a horrible example of his life. It was the topic of the hour.

Everybody predicted that there wouldn't be anybody at the funeral, each secretly resolving to go just to see who was there, and as a result, long before the hour announced, the little church was crowded.

The Old Curmudgeon had no relatives that he knew of, he had been heard to say that, and no pews were reserved for mourners. At length there was a solemn, heavy movement at the door and the casket was borne up the center aisle. It was of the plainest wood, simply made, and uncovered except by a coating of staining. The bearers were six young men, strangers, all of them. They bore the coffin slowly and reverently to its position in front of the pulpit and the service began.

There were the usual hymns, the usual prayers, the usual Scripture reading and then the old pastor preached his sermon. It was an evasive sermon on Death and Its Lessons, and it might have been preached as appropriately over any body or even when it was not a "funeral occasion" at all.

The old pastor was clearly evading the issue, and there was a great disappointment even among those who had predicted most confidently that this was precisely what the old pastor would be obliged to do.

One or two citizens near the rear, who afterward regretted it, stole softly out with a feeling of having been in some way cheated. At length the pastor finished the written discourse, closed his manuscript and took off his glasses.

The young organist, with her fingers on the keys, awaited the benediction, that not a moment might be lost in plunging immediately into the solemn and intricate funeral march upon which she had been practicing for some time, awaiting an opportunity of this sort; and the important but nervous little undertaker in the front pew twisted about uneasily, hoping against hope that he might be able to catch her eye in time, or get in quick enough ahead of her, to announce that those desiring to view the remains might pass up the center aisle and back by the side aisles—but still the old pastor stood in the pulpit silent, mechanically closing and opening his eyeglasses in his hands, while he looked out, over and beyond the congregation, as if for inspiration.

Once his lips moved as if he were about to speak, but he checked himself and turning suddenly he came slowly down the pulpit steps.

While the congregation watched and

waited in wonder the aged pastor descended until he stood close beside the casket, and placing one hand gently upon the flowerless coffin he turned toward the people and said:

"Friends,—I scarcely know how to say to you today the things I want to say of our brother who has laid down the burden.

"He was not a man who seemed to care much for the praise of his fellows, and when I sat by his bedside the night he died he asked that my sermon over his body be to the living, of death, and not of the dead to the living.

"In my discourse I have endeavored to accede to his request, but standing here among you, beside the body of one whose whole life has been passed in our midst, I cannot but say to you something of the man who is gone.

"I have understood that he has been known among you as the 'Old Curmudgeon,' and that he has been considered close and stingy and small in his dealings. I do not wonder if this has seemed true to most of you. I doubt if there are many here who know much of the early life of this man. Of his birth amid the bitterest poverty, of how, from his youngest boyhood, he was obliged to struggle and scrimp and save and deny himself until the scrimps and the savings and the denials had become a part of his nature and life.

"It is not wonderful that habits, cut, burned, ground into his early life, should have been hard to obliterate, and when I tell you that this man, this 'Old Curmudgeon,' whose dead body lies here amongst us, was one of the most noble human beings I have ever known, you will have doubt in your hearts.

"You are thinking of his petty dealings—'twas all of him you knew, or cared to know. I am recalling his nobleness of life, his self-effacement, his grandeur.

"Six young men have come here today who never knew our dead brother by name even, until I sent for them—have come to help lay to rest the man who has been cheerfully, freely, giving of his substance that they might be educated for the Master's mission field, and while he lived no human being knew from whom these benefactions came except myself.

"You have called this man a miser. You did not know that although God prospered him in worldly goods above the most of his fellows, he felt that it was only given him in trust for the good of his kind, and he considered it a privilege to use for himself as little as might be that there should be more to spend for the benefit of the unfortunate, the struggling and the oppressed—more for the work of the Master.

"You may remember that one Sunday some months ago I asked that an effort be made by a liberal offering to raise \$200 to lift our parish out of debt. When I announced on the following Sunday that the entire amount had been given and saw some of you straighten up in your pews with a self-satisfied air and with the expression of great generosity and cheerful giving, even at the cost of bitter self-sacrifice, I longed to tell you that when the collection plates came to the altar they contained exactly \$18.75, and that late that night—so late that no one might

detect him in the terrible act—a little old man, an 'Old Curmudgeon,' came tapping timidly at my study door, craving the privilege of making up whatever sum might be lacking.

"You all knew the good widow Whitbeck and her struggle against an overwhelming mortgage. You know that the mortgage was foreclosed, that an 'Old Curmudgeon' foreclosed the mortgage. I never heard that any of you investigated the case further, and even if you had you probably would never have learned that this mean, grasping old man had loaned on the farm nearly twice what it was worth, and then, realizing the fruitless struggles of the courageous woman would never end while she remained there, did what seemed best for her.

"You might have learned that she was immediately and providentially offered a life position as matron in a newly endowed Orphans' Home, but you would not have learned what even the dear old lady does not know yet—that this detestable 'Old Curmudgeon' arranged for the offer of the position, and himself endowed the home.

## North Adams's Diamond Jubilee

The fairest of May days in Berkshire greeted the large number of friends of First Church who had returned at its invitation to join with present members and all the living pastors in celebrating the seventy-fifth anniversary, May 11-14. The occasion was marked by all the happy enthusiasm of an Old Home week. The only break in the pastoral line since 1866 was occasioned by the untimely death of John P. Coyle. Of the eight pastors who have died, all who left families were represented by their children.

The inspiration so evidently received by the large congregations was due to the preparation of heart on the part of the members. Holy Week had been observed as never before. It was evident, as the anniversary approached, that the church was expecting a spiritual blessing and wonderfully was its expectation rewarded.

From a service of prayer and consecration, in which the thirty-two members united who were to come into fellowship at the anniversary communion, the church passed to the sermon service, in which Dr. Munger, who filled the pulpit from 1877-1885, reviewed the period of his own pastorate. He rightly said that the council which installed him marked an epoch in Congregationalism, by granting him the privilege of holding to "the larger hope" at a time when a council at Indian Orchard had just denied such liberty. Special commemorative services were held by the Sunday school and the Endeavor Society, which in 1893 supplanted the Young People's Association organized by Dr. Gladden in 1866. The present pastor, Rev. W. L. Tenney, read the history of the church, which had never been written before. Dr. Munger had termed the first forty years of the church's life "chaos," and it was the task of Mr. Tenney to bring order therefrom. Dr. Munger called the history "a thorough piece of work," and the church expects to publish it in book form, with the other anniversary addresses.

The church began life with twenty-two members, only seven of them men. Tutor John W. Yeomans of Williams had imbibed the missionary spirit which led his fellows to see the world as their field, and he set an example equally notable with that of the men under the historic haystack, as he turned to that part of the needy world near at hand, the little hamlet, then the north village of Adams. He gave himself generously to the work, raised money for a church building

"It was he who suggested the nickel collection for our new bell, so that you might have the joy of paying for it yourselves, while he quietly contributed three-fifths of all that was raised. Maybe it is not too long ago for you to remember that this village sent more money for the relief of the flood sufferers than many of the large cities, and yet, as I remember them, your individual subscriptions were not large.

"A collection was taken here once to send the afflicted wife of our sexton to a hospital, and I have no doubt you gave freely; yet what you gave would not have defrayed her expenses of treatment for two weeks. Still, she stayed many months and came home with a lengthened life for good works.

"I do not say all this, my people, in any spirit of upbraiding, but that perhaps from the example of the dead may come a lesson for the living—'Judge not, that ye be not judged.'"

And the six young men carried the coffin reverently out into the churchyard, and nobody seemed to notice that it was cheap and plain.

among what were then the strong hill town churches, served for a time without salary, and by his sacrifice, not only laid the foundation of what was to become the strongest church of the Berkshires, but also of his own after-life of usefulness as president of Lafayette College and pastor of leading Presbyterian churches.

Greetings were brought from the city by the Episcopal rector; from the fostering college by the president-elect of Williams, whose father had been a close friend of the church; and from the parent church of Williamstown.

The address by Dr. Gladden, pastor 1866-71, was on the Witnesses to the Light. An afternoon was devoted to women's work, and the anniversary closed with a spiritually uplifting address by Dr. Pratt, pastor 1871-76, on The Fellowship of the Church. At the closing communion season the presence of the thirty-two members received as the crowning feature of the anniversary made it possible to look forward with great hope.

Large pictures were presented of the former pastors, and the church will soon rejoice in a beautiful memorial window to the first one, Dr. Yeomans. L.

## Education

One of the most promising of the gatherings of the summer is the congress of Negroes to be held at Atlanta, Ga., Aug. 6-11, which is expected to bring together several thousand of the best representatives of the race, who will discuss a broad program outlined, dealing with the religious and educational problems of the race. Bishop Gaines is president of the congress, and among those who indorse it heartily are Bishops Walters and Williams, Professors Scarborough and J. W. E. Bowen and Booker T. Washington.

Ground has just been broken for a new gymnasium at Wheaton Seminary, Norton, Mass. The building will be of brick, with trimmings of white Vermont marble. The main room will afford a clear floor space of forty-two by eighty feet and a ceiling height in the center extending to the roof. A gallery around the entire room will be devoted to a running track. The basement will contain a fencing room, five courts, sponge and shower baths, and, eventually, a swimming tank. The architect's plans have had the supervision and suggestions of Dr. Sargent of Harvard University.

## Twenty-one Years in South Chicago

South Chicago is on the Calumet River, and with the improvements in its harbor, the deepest and best on the lake, made by the Government, promises to become the port of entry even for the larger city on the north. It is already the center of industries in lum-



Rev. George H. Bird

ber, oil, salt, coal, iron and grain, which employ a vast capital and thousands of laborers. The steel plant, which has not less than 7 000 men on its pay roll, is the largest in the West. So well satisfied with their employers were these men, that during the late strike in the East they refused to break their contract and join members of their union living elsewhere and seeking redress for grievances in which working men in the West had no interest. They stood firm while unionists at Joliet and Milwaukee yielded to pressure from without and left their work. It is among men like these, in a city which though a part of Chicago has yet a life of its own, where eighty per cent. of its 70,000 people are foreign born, that Pastor Bird and his wife, who has only recently died, toiled for nearly twenty-one years. As an outcome there is a Sunday school of between six and seven hundred and a church of about three hundred. A house of worship which apart from the land cost about twenty thousand dollars is entirely paid for, and admirably adapted to work in such a community. That house is open every day in the week, and for every need from which the people may suffer. There are a dozen other churches in the region of which South Chicago is the center, in whose organization Mr. and Mrs. Bird had some part. It is not too much to say that no two persons in the Calumet region have had such influence, or are so universally respected, honored and loved as they. It is the length of the pastorate which has contributed so decidedly to its success. Its story is told in the hope that its history may be repeated in other parishes and that the joy which this pastor has in his work may be the lot of not a few young men who are invited to unpromising places.

The young man who went to South Chicago more than a score of years since was a graduate of Harvard University, and studied theology at Yale, Andover and Harvard. He had been brought up in a home of comfort, refinement and plenty. It would not have been presumptuous for him to seek a pulpit of commanding influence. He preferred to build on his own foundation, and so, after consulting with some of his friends in the ministry and visiting the field to which his attention was directed, he decided to devote his life to its cultivation. Did he have a vision of what that field would become? He had

faith in the gospel and in its power to meet and satisfy human needs.

Mr. Bird has been fortunate in his helpers. His wife, trained in Abbot Seminary both as pupil and teacher, having with her husband enjoyed the advantages of travel in Europe and Bible lands, entered heartily into his plans and gave herself as completely as he to the work which opened before them. To her tact, her ability, her sympathy, her love for the poor and the needy and her knowledge of the human heart, not a little of the success of this pastorate has been due. Helpers from the parish have appeared as the need became most pressing. The superintendent of the Sunday school, a banker of large resources in mind and heart, has stood by his pastor's side from the very beginning, and has cared both for the home school and a mission school which has grown out of it, and which in due time will develop into a church. Business men not particularly interested in religion have somehow been drawn to Mr. Bird and his work. Railroads and great corporations have not refused to listen to his appeals for assistance. It is not strange that the little building in which the work began soon became too small for those who wanted to hear the man who was doing so much for them, and who seemed to have such regard for them. Nor is it strange that Deacon Gates, of blessed memory, should have come to his rescue by purchasing adjacent lots and aiding substantially in the necessary enlargement of the house first used as a place for worship. Yet, when another sort of building than the frame house in which the people met was seen to be indispensable, they were not ready to go forward and try to secure it. So decided was the opposition to plans for enlargement when first proposed that it was deemed best to wait. Four years later all were of one mind. Then the Home Missionary Society, the City Missionary Society as soon as it was organized, the Church Building Society and generous individuals were ready with their gifts.

One day, almost discouraged, Mr. Bird called some of the city ministers together—Goodwin, Little, Gunsaulus, Noble—and told them that \$1,200 were imperatively needed. The people were doing their best, seemingly, in raising money for current expenses. What more could be done? Dr. Noble was spokesman. "Go ahead and raise what you can. We will be responsible for the rest." The promise was kept, the church was encouraged and strengthened, and the command, "Bear ye one another's burdens," once more obeyed. As the result of steady work and of constant

planning for the future, a church building was secured, which serves as a home not only for the hundreds who worship under its roof, or attend its Sunday school or some one of its varied gatherings, but for all who care to breathe its friendly atmosphere. Before its foundations could be laid a great deal of organization was necessary. A sentiment in favor of a new building had to be created. Otherwise the Ladies' Society would not have saved for seven years and thus secured \$4,000 towards its erection, or the Sunday school, during the same period, have gathered \$2,500 for the same purpose. A church paper, consecrated to God in its first issue, bound the members of the parish together.

Mr. Bird's theory is that a church should be organized in a populous center and left to work out its problems in its own way under the Master's guidance. Methods must vary with the needs. When self-support has been reached, and even before, if there be a call for it, another church should be started, and this process be repeated till the region which the mother church can influence is fully occupied. It is not strange that there should now be a dozen Congregational churches in the Calumet district, a section of the city in which at the beginning of Mr. Bird's ministry it required a good deal of faith to believe that even one church could thrive.

It is always pleasant to receive members from other churches or to have earnest helpers come at a time when they are greatly needed. It is not so pleasant to see them leave when their usefulness is most apparent. Yet out of these losses have come some of the conspicuous triumphs of the South Chicago Church. A family just over the line in Indiana could only be reached by long and difficult walks. The result of one visit was the East Chicago church, which after a single year of life promises rapid growth and the establishment of missions for which its members will gladly care. On a busy day there came a call to attend a funeral five miles distant, in a family in which the pastor had no acquaintance. It was in a log house, built by squatters, on the lake shore. The single room was crowded with mourners standing around the coffin. Scores of working men were outside. The services were interrupted by the sound of hammers on buildings going up for the use of the Standard Oil Company. Before the service was over Mr. Bird had thought of a mission, and within a week he had a man on the ground and steps taken, not only to form a Sunday school, but to organize what has proved to be the prosperous church of Whiting, Ind.



First Church, South Chicago

This process of expansion has sometimes aroused jealousies. When these have appeared, Mr. Bird has counseled withdrawal, provided the denomination claiming the field would promise fully to care for it. In at least one instance, after the withdrawal had taken place, the denomination claiming the church found itself unable to attract and hold the people and abandoned the work as hopeless. Mr. Bird and his wife were ready to take it up again, and out of it has grown one of our strong suburban churches.

Mr. Bird has had all the problems to solve which come to a city church made up of working people, and established in a city where the tone of thought is foreign, where Romanism is the religion in which three-quarters of the population were born. He has had to meet tendencies to materialism, to anarchy, to a destructive socialism, and has had nothing but Christian principle as manifest in self-sacrificing lives with which to meet them. He has not pressed the interests of his particular church or denomination. He has kept the church building open through the week as well as on Sunday. When thousands were out of work the church building became a relief station whence food and clothing were

distributed in quantities. When a section of the city was laid waste by fire, the church was a temporary home for many of the families which had been burned out. It has been used from the first as the center of special temperance work. Sewing schools, kindergartens, boys' clubs, young men's debating societies, as well as the organizations which bear distinctive church names, meet with a welcome in this church. Mr. Bird has shrunk from nothing which would help the people. Through his offices husbands and wives have been reconciled, children estranged from their parents have been persuaded to return home, drunkards have been reclaimed, men tempted to suicide led to see that life may be made worth living.

No one can measure the influence of such a church and such a ministry. Other churches, Swedish, German, Roman Catholic, unconsciously perhaps, have adopted many of its methods. It has raised their standard of Christian living. It has improved the teaching in their Sunday schools, and compelled ministers to preach better and more practical sermons. It has made religion respected in a city where men are indifferent to it, where self-seeking is the rule and not the exception.

This spiritual capital has accumulated in Mr. Bird's hands because, without regard to salary, personal interest or comfort, he has steadily continued his work, neither elated by its prosperity nor depressed by seasons of apparent failure. He has moved among his people as their best friend, accessible to all, the servant of all, a leader and an example for all.

His great joy, as he often says, is that children whom he has baptized, who have been taught in all the departments of the Sunday school, are now members of his church, earnest and helpful. But great as have been the results of these twenty-one years devoted to the cultivation of a single field by a man anxious only to illustrate in word and deed the teachings and spirit of the Master, they might have been far greater had means for the work been more abundant and helpers more numerous. At present Mr. Bird asks only for the aid of one or two deaconesses. The cost of sustaining one of these deaconesses in this field is only \$250 a year. The sick need their visits. Discouraged mothers in many a home would be cheered by them. Careless boys and girls would be gathered into the Sunday school and not a few of them led to Christ.

FRANKLIN.

## A Study of the Sunday School of Today

### LECTURE III. THE TEACHER IN THE SCHOOL

Dr. Dunning's third lecture at Hartford Theological Seminary considered the Teacher in the School. Walt Whitman's saying, "Produce great persons, the rest follows," was commended as a motto for pastors. The best talent in the congregation is usually available for Sunday school teachers. They should be graded as carefully as the pupils. Little children need the mother element as much as the intellectual. Another stage of child life demands stories and pictures; another calls for the combination of memory and reason, which is best cultivated by the use of catechisms; for another there must be teachers to stimulate research. There are also teachers whose use of their knowledge of God naturally kindles devotion and breaks forth in songs of praise and deeds of mercy. The pastor needs to be a schoolmaster who can find the right teachers and put them in the right places.

It is not reasonable to expect of all Sunday school teachers the same qualifications as are required for teaching in the public schools; for the purpose of the former is to do what is prohibited in the latter. The first qualification of the Sunday school teacher is to know Christ by sympathetic experience; the second, to know his pupils; the third, a passion to make others see the Son of God as their ideal. The fourth is intimate knowledge of the Scriptures, of man's nature and of the law of his development. To have the first three qualifications is to have power as a teacher. To have the fourth is to add skill to power.

It is possible only to a limited extent to have teachers of skill. Our churches are a democracy. The primitive church grew by impartation of truth made vital through experience, often of uneducated men and women. Make the most of such material as you have.

But secure a nucleus of skilled teachers. This age has a new Bible and needs teachers who know how to use it. It has a new psychology, which is modifying theological systems. Sin is as hateful to God as ever, but we cannot go on casting out demons in the old way and calling them by their old names without forfeiting the confidence of intelligent youth. The age has a new education. The three essentials in securing the training of teachers are a teaching ministry, an appropriate curriculum of study and the organization of the Sunday school according to sound principles and modern methods.

### LECTURE IV. THE PASTOR IN THE CHURCH SCHOOL

The church has repeatedly failed in past ages because, as our Lord said, its leaders knew not how to interpret their own time. Signs of the new century call the church to adjust itself to new conditions. Preaching originally meant heralding news. Today it usually means lecturing on doctrines and duties to those to whom the gospel is not news. In consequence of unduly exalting preaching above teaching, the popular estimate of the minister is falling below that of the teacher, children to a large extent have disappeared from public worship and the attendance of adults is declining, as the meager audiences at the second Sunday preaching service prove. Men welcome the herald when he brings news, but when it is no longer news he can no longer command attention as a herald.

The fundamental work of building up churches today is teaching, and the pastor must be the head master. The teaching pastor must know how to organize a Sunday school on sound educational principles, how to choose courses of study adapted to different classes, how to correlate these with one another, how to select and assign teachers to classes where they will do the best work, and how to stimulate the interest of pupils by examinations, promotions and general exercises which maintain unity in the school. He must know how to train teachers, to relate the school to the church so that their united service will promote the creating and upbuilding of Christian character.

The pastor's Bible class was described and illustrations given of successful classes. The pastor may wisely use popular knowledge of classic and other literature to increase study of the Bible, and he will find by experience that a decline in popular knowledge of the Bible has left many educated persons incompetent to understand many allusions in our best literature. The multiplication of literary clubs both of men and women suggest what may be done by literary study of the Bible under the pastor's leadership.

The Bible is the best text-book for the study of Christian missions, which in its various phases is becoming one of the most prominent themes in modern philanthropic and national life. The real Bible history has been continued whenever the motive and action of Bible heroes have been translated and reproduced into the life of the time. The dominance throughout the world of the principles of the gospel of Christ is a great inspiring

motive which the rising generation must be trained to comprehend. This work is educational, from the beginning of the personal sense of responsibility to God in the child to his sense of responsibility for his family, his neighborhood, community, country, for the world, to do his part to recreate in humanity the character and spirit of Christ. The church is a school to carry on this education. One of its necessities is pastors who are competent head masters.

## Christian News from Everywhere

Dr. Caleb Scott, chairman of the Congregational Union of England and Wales, the announcement of whose death was cabled to this country some weeks ago, is alive and with some hope of recovery.

Gypsy Smith, the evangelist so favorably known on both sides the Atlantic, seems to be growing in repute and effectiveness as he moves from city to city in Great Britain. In Glasgow on the Sunday of his farewell services 4,500 persons crowded the hall. Prof. James Denney presided on one occasion.

The secretary for the United Society of Christian Endeavor, Burmah, India and Ceylon, Rev. F. S. Hatch, formerly of Monson, Mass., has just completed his first year of service, involving 15,000 miles of travel up and down the empire in every kind of conveyance. Recently he has visited the Telegu country. He writes that in three months ten thousand have presented themselves for baptism.

The Presbyterian Social Union of Philadelphia recently tendered a reception in the Academy of Fine Arts, in that city, to Mr. John H. Converse "in recognition of his services to the Union, to the Presbyterian Church and to the city." Mr. Converse is a distinguished philanthropist and is prominently connected with the Baldwin Locomotive Works, the largest plant of the kind in the world. Fifteen hundred invitations were issued. A silver loving cup, whose decorations bore reference to the many good causes in which Mr. Converse is interested, was presented to him. Some of the organizations thus specified are the Presbyterian General Assembly, Presbyterian Hospital, University of Vermont, Girard College, Philadelphia Board of City Trusts, University of Pennsylvania, Academy of Fine Arts, several National Banks, three churches and many religious bodies.

## The Conversation Corner

### The Migrating Birds

THE New Jersey gentleman who wrote in the Corner of March 29 of his new tenement for martins, wrote under date of April 13:

... I was looking for the martins all day yesterday—the date of their arrival last year—and at noon looked a wind-mill, put up in their absence, lest its noise might frighten them. Late in the afternoon one pair came, flew around backward and forward, lighted on their old house fifteen feet lower on the pole, went in, came out, lighted on the shed and finally on the new “palace;” after a little went in, and are still investigating—figuring perhaps how much it will cost to furnish its thirty-four rooms!

P. S. Later. The martins—three pairs now—have decided to take the three houses. This is their eighth year here. People passing say, “Oh, the martins have come back, look at them!” C. W.

A few days later he wrote:

... There are so many martins here now, it is impossible to count them. They have “cleaned house” thoroughly since they took the lease, much to the sorrow of the sparrows, who are very mad, and willing as usual to fight, but the martins are too much for them. We have just found two sparrows in the garden, which had been thrown out of the “palace.” The martins are very lively, and appear to be perfectly happy, and it makes us happy to see them. C. W.

I hope this birds' landlord will write us in the fall whether his tenants—with all the young martins—vacate their houses and start on their return journey as promptly as they arrive. This whole matter of the migration of birds, so wonderfully regular and accurate, ought to interest you Cornerers. Last week, being in an inland city, I called at the home of a boy who was one of our devoted members, until taken away to a home in heaven. Among his papers was found a chart which he had kept neatly and carefully of the number of birds seen during the summer, and another of the dates of their migration. I know that you would enjoy doing the same thing—reading, observing, and making notes of what you learn. I have just received from a very intelligent observer of nature in a retired country home, a letter wishing me to interest the Cornerers in this very thing. She says:

... From the arrival of the robin and bluebird and song sparrow early in March, to the departure of the latest chipping sparrow in November there is only a short period in mid-summer when this migratory impulse is not stirring in the breast of some bird. In August swallows and bobolinks are gathering for departure. Small birds usually travel by night, large ones in the daytime; so we see the flocks of geese and ducks and hawks, while if we listen in the dark, still, warm nights we can hear the voices of immense numbers of the smaller birds, flying far above the earth.

Last September I saw a wonderful flight of hawks. They were in several companies, hundreds in each, while far away we saw a continuous line, reaching almost from one horizon to the other. There must have been thousands in all. Unlike the wild geese there was not a sound to be heard from them as they flew. They were all going in a westerly direction, which I did not understand, but I have since learned from Mr. Brewster, the Cambridge ornithologist, that the Connecticut valley is a favorite pathway for them. So they were making for that river which they would follow southward.

West Fitchburg, Mass.

J. E. C.

### “The Song Birds of Massachusetts”

The same lady has sent us three criticisms on the petition and picture of the birds, published March 29.

... One bird is the linnet. But there is no linnet in Massachusetts, nor as far as I can learn, nearer than England. Second, as to the admission of the cowbird. I have yet to learn the first good thing about him, except that he eats insects. He cannot sing, he will not work, even to create a home for himself. They lay their eggs in nests of other birds, often resulting in the death of the little ones rightfully belonging there. See what Chapman says of this “acknowledged villain.” Oh, it is too bad that he should be put in such company! Third, the veery and Wilson's thrush are always and everywhere identical, and neither name is applied to any other bird.



Since beginning this Corner I met on the street an expert in ornithology (author of a little booklet on migrants) and consulted him as to these specifications (besides referring to dictionaries and Nuttall), with this result. Although the linnet, strictly so called, may be European only, the purple finch is commonly known as the linnet, and he is a New Englander surely. The point against the cowbird, I should say, is well taken. But this may be a matter of taste. It was certainly very kind in the artist to admit the photograph of this unpopular outcast with the others! Authorities all agree that the veery and Wilson's thrush are the same, so that it does not seem quite fair to let him sign the petition twice.

I have three bird letters on my desk—from a little girl, a young lady, and a lady of ninety-one years, which I will give you in order.

Dear Mr. Martin: I want to be a Cornerer. I am only eight years old. Yesterday I went walking and I saw 21 different kinds of birds. I know 42 different kinds. Here is the list.

Crow	Blue jay	Carolina wren
Wren	Blackbird	Field sparrow
Robin	Cedar bird	Chimney swift
Junco	Zebra bird	Large bittern
Buzzard	Wood pewee	Brown creeper
Flicker	Screech owl	Summer tanager
Chewink	Meadow lark	American snipe
Red-head	Brown thrush	American goldfinch
Bluebird	Song sparrow	Myrtle warbler
Killdeer	Mocking bird	English sparrow

Tufted titmouse	Cardinal grosbeak
Baltimore oriole	Yellow-billed cuckoo
Hairy woodpecker	Golden-crowned kinglet
Downy woodpecker	Black-capped chickadee
Vesper sparrow	Yellow-bellied sapsucker
Chipping sparrow	Black-throated green warbler

Berea, Ky.

MARGARET T.

... Yesterday morning I took a walk in Central Park, birding. Although I never really got out of sight of land, nor out of the sound of the city, I walked in the woods and crept round after birds as happily and lonesomely as though I were on “Prospect.” Standing almost in the same spot, I saw two thrushes, a red-bird, which I think was an American crossbill, and a strange bird which may have been his mate—grayish, with tail and wings washed with red; also, a striking-looking bird, light with black band across his crown, a red butterfly tie under his chin, and yellow marks across the middle of his back. I had been hearing him all about and couldn't find him till, finally, I came plump upon him with a fine view. I was proud to find that it was a European goldfinch, brought over to Hoboken some years ago, and found frequently in the Park. It has also been introduced near Boston, so that if you see a new visitor in your maple trees you may know who he is and give him proper greetings. That ends my bird story, except that I was gone two hours and want to go again tomorrow.

New York City.

J. B. C.

Dear Mr. Martin: After great hesitation I write out very imperfectly these anecdotes at the age of ninety-one and one-half years. When I was a child I was very fond of roaming over our orchard, looking after the birds. At one time I saw the mother-bird fluttering in great distress over the tree where she had made her home. On investigation I found the nest on the ground and the little birdies in the dirt. The nest and birds were replaced and the mother happy. On the trunk of the tree was the skin of a snake!

In a hedge under the window a pair of native “chippins” built their house, which was soon occupied by four little ones. It was pleasant to watch the tiny things grow. One morning only three could be seen—where was the fourth? The next morning showed an addition to the house just large enough for one bird, the lost one being hidden under the others. Do “birds confabulate or no?”

Providence, R. I.

F. A. B.

### For the Old Folks

I am only a little brown sparrow,  
A bird of low degree;  
I have neither barn nor storehouse,  
But the dear Lord careth for me.

This was wanted for recitation at a Sunday school concert upon the arrival of the birds. (What Scripture verses could have been used at the concert?) I found the poem (in ten stanzas) in an old magazine, “The Olive Leaf,” published in Waltham in 1873. But is it not in some school reader?

The inquiry in Apr. 19 for “How Cyrus laid the cable” brings many answers, all referring to the poems of John G. Saxe. The apparent origin of the poem is given by a correspondent in Burlington, Vt., Mr. Saxe's home.

I remember distinctly that immediately after the cable had become an assured fact, Mr. Field, returning from Montreal to New York, stopped off for a few hours at Burlington, and was given an impromptu reception at the town hall. Mr. Saxe presided, and read in his own inimitable manner and to Mr. Field's evident enjoyment, “How Cyrus laid the cable,” which quite likely he had hastily written for that special occasion.

B. W. C.

Mr. Martin

## Pioneer Work in Our Own Land

What One Network of Agencies is Accomplishing Throughout this Country

On the following pages we bring together a variety of material relating to the missionary work of the Congregational Sunday School and Publishing Society, the agent of the Congregational churches of the United States in establishing and fostering Sunday schools in all parts of the country. It is fitting that, as Children's Day draws near, such a survey of the field should be made, that the supporters of the work may gain a better idea of its nature, methods and actual results. In the limits of four or five pages it is impossible to do more than suggest, by means of descriptive writing and with the aid of the camera, activities that are going forward every day in the year under the direction of fifty superintendents and missionaries all over the land. The fields taken for treatment should be regarded simply as typical. Certainly, the broadside as a whole shows that the Congregational missionary propaganda is equally well adapted to the South as well as to the Interior and Western States and to Alaska and Guam.

### Successes in Two Widely Differing City Fields

BY DIST. SEC. W. F. McMILLEN, D. D.

One of the most delightful tasks to perform for our Sunday School Society is the privilege of starting a Sunday school in a growing part

as pastor and leader for this new flock, and the church was fortunate in securing him. He was equally fortunate in having as his helpers, beside his wife, a host in herself, a splendid force of men and women, among them Prof. and Mrs. Samuel Ives Curtis, D. D., who rendered untiring service from the beginning, Mr. and Mrs. Ralph S. Greenlee, Mr.

and Mrs. David Carse and mother, Mrs. Matilda B. Carse, Judge and Mrs. Nathaniel Sears, Mr. and Mrs. David S. Munger and many others. It was inspiring to see them all crowd into the storeroom Sunday after Sunday. The character of the preaching services was simple and direct. The gospel found a welcome in every heart, and God's power was manifest. Conversions followed among both old and young, and professional and prominent business men

to see them looking differently. I inquired, and found that of the eighteen parents only one, a mother, had been at any kind of religious service, and she to an early six o'clock mass.

A year and a half later I taught that same class again. You should have seen the girls this time. They were neat and clean, well dressed and well appearing. They stood to their feet and begged me to notice the change.

A number of years have passed, and the little Sunday school has solved to a large extent the problems of that community. It has several hundred members now and is a church organization with a pastor and building. Cleanliness, thrift and economy are practiced in the homes. The saloons are fewer in number and have less power. The fathers have learned to cast righteous votes and do not sell them any more. The young people dress well, and go to school, and read good books and papers, and instead of the cheap theater and dance, they have their Christian socials and entertainments, their literary club, and find delight in church work.

So the Sunday school is adapted to either the upper or the lower end of society, and will do its work in a grand way and for a small expense.



Birthplace of the North Shore Church

of a city or suburb where it is needed, and which soon becomes a church, with its own pastor, and is self-supporting from the beginning. It is still better if it occupies a prominent place in the community, commanding the respect of all, and serves well the denomination and the kingdom, giving generously financial and spiritual help in planting the gospel in other places.

Such a case is the North Shore Church, Chicago. There is no more lovely residence part of the city than the North Shore, with its famous Sheridan Drive along Lake Michigan, its wooded parks, gorgeous flower gardens, elegant homes, a stretch of four miles or more and a splendid opportunity. Just the place for a Congregational church! The people are delightful, as over 100 calls at their homes proved again and again. They took hold of the movement with vigor and enterprise. In four months from the time the school was organized the church was formed, with 136 charter members. The number is now 170. The plans for the new edifice have been completed. The auditorium to be built two years later will seat 700, the Sunday school room and gallery 500 more, so arranged that all can be thrown together. The building will be of stone and cost upwards of \$50,000. The Sunday school room will be erected at once. At their second anniversary service, recently held, it was reported that the lot, costing \$15,000, was paid for, upwards of \$25,000 raised, including \$3,500 a year for current expenses, and that more than \$500 has been raised for benevolence. We give pictures of the present place of worship, where also the first service was held, Jan. 7, 1900, and of the new building, for which ground has already been broken.

Rev. James Stewart Ainslee was suggested

came forward for baptism and united with the church. They went to work in it with a will. We must plant sometimes strong and vigorous churches to help take care of the weaker and poorer fields.

But there is the other extreme, and here the society serves with equal efficiency and joy. Indeed it is a rare privilege to take the gospel to the poor. Christ said, "The poor have the gospel preached to them," and the society has been peculiarly blessed in that work. I am thinking now of a Sunday school organized in an old dilapidated building in a needy part of the city. There were no deft hands to fresco the walls and decorate them with pictures, no paid singers and no pastor on the ground. There were no fathers and mothers to take interest in the work. Workers must go in from outside. The children came alone, ragged and dirty. One, sometimes both, parents were to be found in the saloons. They did not care. Sometimes they rented the little house, or rooms where they stayed, for other purposes and let the children go to get rid of them. The poor little things came and were a sight to behold. I remember teaching a class of nine little girls in that school one Sunday afternoon. The room was crowded and we were all huddled together. I looked them over and said: "Girls, I don't believe you have had your faces washed today, nor your hair combed." One little girl said, "My mamma didn't wash me." I told them that when I came again I wanted

### Figures Worth Noting

Summary of Sunday schools organized and aided during the year ending Feb. 28, 1902:

	S. S. Organized.	Aided
New England States.....	9	49
Middle ".....	1	8
Interior ".....	75	287
Northwestern ".....	155	267
Southeastern ".....	54	146
Southwestern ".....	94	195
Pacific ".....	81	333
Foreign ".....	0	28
TOTAL.....	469	1,293

The amount of money received last year for prosecuting missionary work was \$51,460.76. It came in these ways:

From 2,787 Sunday schools.....	\$21,861.82
(Of these 349 are mission schools.)	
From 1,103 churches.....	16,724.13
(In 844 cases no contributions were received from the connected Sunday schools.)	
From 312 women's organizations.....	5,267.34
From individuals.....	3,880.12
From 222 churches and Sunday schools together.....	2,968.16



North Shore Church, Chicago



Home of the school in Pine Rosin, Tenn.

### A Typical Tennessee School

Eighteen hundred and ninety-four marked the beginning of Pleasant View (or what was commonly known as Pine Rosin) Sunday school, located in Morgan County, Tennessee, about half way between Lancing (the post office) and Wartburg, the county seat. This school was planted by the Congregational Sunday School Society in the person of Rev. M. N. Sumner. The school, although named Pleasant View, came also to be known by a multitude of people as "Pine Rosin Sunday School," because of the history connected with the little round pine pole schoolhouse when the school began its life. The tradition is, that while at the school the boys had a habit of leaning against the house, and on warm days the rosin oozed out of the rich pine poles in such quantities that the boys would forget themselves, lean up and stick fast to the building. Thus the name Pine Rosin.

The first Sunday school superintendent was an earnest Christian, who knew nothing but to do his best, but like many other mountaineers, having been deprived of school advantages, he could read but little. This proved a thorn in his flesh. On my first visit to the school I found him reading a Bible lesson, with his back turned to the audience in his effort to get sufficient light, which came in through the opening between the logs. This extra effort on his part was occasioned by two facts—a poor light, and a very small print book of antiquated date and miniature size. It was true, he did not read well; and because he did not, some criticised, others made fun and said, if they could not read better than that they would quit, etc. His sensibilities were deeply touched. When opportunity afforded he told me all his burdens and admitted he could not read much, but, "It was mighty hard when one had done his best, to be found fault with, and though the work needed to go forward, he felt he had better quit and let some one else take it."

The fact that confronted me was, the "some one else" was not in sight. I cheered him as best I could, saying that I would rather have a superintendent who could not read well than to have one without heart in his work. I stood by my superintendent and he stood by the school for two long years, doing acceptable work. Prior to this time a new schoolhouse replaced the pine pole house and a more comfortable house with windows and benches. Although better fortified in house equipment, the school itself had a series of testings which almost cost it its life. At last

the whole matter was unloaded upon the shoulders of a good deacon and his faithful wife, who stood the test and led to victory for two long eventful years, when our present superintendent and his self-sacrificing wife came forward and stood in the forefront of the battle, he as leader, she to "be all things" to all the young people and especially the children. Under their direction the school, which heretofore had been almost carried by one Sunday School Missionary Society, has come to a healthy experience and to self-support. It is pleasant to note the growth in the past two years and to see in return contributions coming in to our Sunday school missionary treasury.

One year ago last Christmas the school had their first Christmas tree, when all the children recited from the Scriptures beautiful selections and afterward were made happy with presents, many of which came from friends at the North. June, 1901, marked a red-letter day (Children's Day), with an attendance of 250. Not since the memorable Christmas service had such a meeting been held in Morgan County, Tennessee. The day was beautiful with heaven's choicest smile and nature's prettiest dress to match with pretty hats, gowns and brand-new suits and the clean, smiling faces of happy boys and girls, young people and parents. The songs and recitations received the "well done" from the superintendent. It seemed like waking from a dream of good things to see the sticking qualities of the old pine log schoolhouse reflected in the Sunday school, and realize that it was true.

The Children's Day offerings found the little envelopes telling the story of many pennies given, also of larger gifts to the amount of \$2.22. It was hinted that some found joy in

casting in their "mite" (all their cash). Since that memorable day the Sunday school and church have built a neat little chapel where they find joy in gathering, and are planning to make this 1902 Children's Day the best in its history, with larger gifts to the Sunday School Society that it may help others as they have been helped.

Harriman, Tenn.

G. W.

### How Bill and the Preacher Got in Their Work

BY A VETERAN SUPERINTENDENT

It was in a region of the Northwestern country unsurpassed for beauty and magnificence of scenery. The afternoon's sun was slowly sinking behind the mountains, when suddenly upon the summit of one of the foothills appeared two horsemen, their figures strongly outlined against the evening sky.

"Thar she ar'," exclaimed the one who rode somewhat in advance of his companion. "What is it, Bill?"



A Wyoming rallying point

"Whar I'm goin' to plant my stake."

"But what tarnal idjuts we be standing here in full sight of the game I'm arter, and who, I'll bet a pelt, ar' hidden somewhere hereabouts."

"Yer game, Bill? Who be ye, and why didn't yer tell me ye were arter scalps before we started? I thought ye were a trapper."

"No matter who I be, or what I'm arter; we're here, and here we'll stay till we get in our work, or go under."

"But hist! what's that noise? Make fer cover, Jim!"

In the stillness which followed the strokes of an ax could be distinctly heard coming from a bunch of timber in a bend of the stream below. Evidently it was this sound which attracted the attention of the trappers, for after securing their horses in a dense thicket they made their way noiselessly to a point where a good view of the opposite bank could be had.

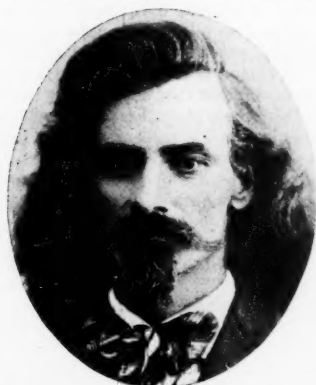
Before them lay a secluded plateau almost hidden by the heavy timber surrounding it. Close to its edge a band of rough looking men were busily engaged in felling trees and building a long low cabin and stable of heavy logs. Near by, almost hidden by underbrush, could be seen an opening into a cave of no mean proportions, to which the men could retreat in case of necessity. Tied to trees were a number of horses saddled and bridled for instant use, and the ever ready "Winchesters" were close at hand.

"Thar's my game by all that's lovely," whispered Bill. "Now that I've run 'em down, let's get out of here."



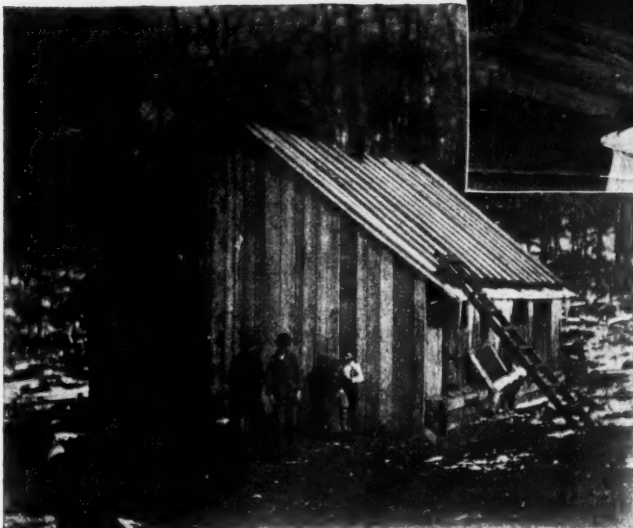
Residence of the senior deacon

As the shadows of a moonless night fell upon mountain and plain two men might be seen cooking their supper over a camp fire.



Bill

The younger of the two, evidently the leader, is a man of medium size, with a mass of long, curly, brown hair, black eyes and a pleasant face, dressed in a complete suit of buckskin, with a soft felt hat placed jauntily upon his head. About his waist was a belt full of cartridges, to which was suspended a bowie knife and revolver of large size, while by his side lay a rifle that showed signs of wear. His companion, larger in size and less



A Michigan beginning

attractive in feature, was similarly attired and armed. The former, though scarcely thirty years of age, is a guide already known and respected in the Rocky Mountain country, going by the cognomen of "Young Bill."

His known honesty and bravery had long before attracted the attention of those whose business it was to hunt down criminals, and of late he had added to his profession that of "detective"; though it was not known to any except those who employed him.

When the hastily prepared supper was disposed of and all traces of the fire obliterated, the elder man said to his companion:

"Wall, Bill, I don't know what yer plans ar', but this ere trail is gettin' too uncomfortable hot to suit me, and I'm goin' to pull over the divide and hunt more congenial companions. If ye want ter gather in that James gang lone-handed, all right, but as fer me, I prefer to trap varmints which have more 'fur' and less 'fire.'"

The hand of the younger man dropped naturally and suggestively to his belt as he softly replied: "Ye'll stay where ye be and help build me a cabin and start a ranch alongside my game, and then ye can get out as soon as ye please. I ain't afeared to play this game lone-handed if I know myself."

Two years have elapsed. The cabin the

road agents built and occupied as their northern retreat when hard pressed by the officers of the law still stands, but, thanks to "Bill" and other daring officers, the gang is broken up. Upon the same plateau stands the detective's cabin and near it a "dugout," in which he spent his nights while hunting down the road agents. Midway between the two cabins a prosperous town has sprung up, comprising a hotel, blacksmith shop, two saloons and several dwellings, known as Black Cañon City.

It was a beautiful day; our friend, the detective, was just finishing his noonday meal when the sound of a horse's footfall broke the stillness, followed by the usual announce-

ment of the season a Sunday school was started in the same cabin, to be removed afterwards to a little log schoolhouse which the settlers built. When the day arrived for the removal of the Sunday school from the detective's cabin, a friend of the enterprise went to one of the saloons and spoke thus:

"See here, fellers, the people of this 'ere camp ar' goin' to start a Sunday school today over in the schoolhouse. They are goin' over now; money's scarce with them and I propose we give 'em a boost."

"That's the talk," said the saloon keeper, "and this 'ere shop is goin' to close until that ar' thing is over; we'll all go acrost and give 'em

a starter; but mind ye, boys, nothin' smaller than 'cart-wheels' (dollars) go into the hat today." The other saloon would not be outdone. As a result it was a "goodly" if not "godly" crowd which filled the rear of the little log schoolhouse, and the Sunday school had more money than afternoon tea ever before.

From these beginnings, and this Sunday school, sprang a Congregational church which has had much to do with shaping the character of the town and nearby country.

The school is under the care of the Congregational Sunday School and Publishing Society, and numbers in its membership some of the characters mentioned in this sketch. The detective still lives, honored and respected, but the old preacher has gone to his eternal reward. This sketch, which is not overdrawn, is a fair sample of the beginning of many another school, and is characteristic of the good work this society is doing in the Northwest through its missionaries.

### Sunday School or Saloon

BY WILLIAM EWING  
State Superintendent for Michigan

Seven years ago I heard of a town just starting in the woods in Michigan and arranged to reach it early on Sunday morning, having three other appointments for the day. Some trees had been felled, but no house in town was completed. The best meeting house was the "boarding shanty," with but one room and bunks around three sides of it, and these two stories high. Blocks of wood were brought in and planks put on them for seats.



The ending—up to date

When these were filled at the first service, some of the men got into the beds. As they could not sit up in their "bunks," they had an easy time of it in church that morning. It was a sort of "Pullman sleeper" church, but no one went to sleep. At the first meeting no one was found willing to act as superintendent. We heard of a young man who was coming and who was interested in the work. After one or two visits the school was started. It was compelled to meet in unfinished buildings, private houses, the sawmill and out-of-doors, then in the schoolhouse. On our second visit we heard that men had been there trying to start a saloon, but were told that a Sunday school had been started and no saloon was needed. It was kept out.

A church soon grew out of this planting.

Before they had a pastor or a church building I had the joy of conducting a communion service with about thirty converts who had been received into the church. It jarred a little in the quiet of the communion season to have an enthusiastic brother ask if we could not sing, "When the roll is called up yonder." We had never heard it used as a communion hymn, but it was heartily sung and no one seemed to think it out of harmony. Our meeting place was a rough building, resembling a temporary army barrack. A number of old soldiers were present and possibly no hymn could have been more appropriate.

After a time, a beautiful little sanctuary was dedicated and a parsonage built. The pastor, with his devoted wife, is doing excellent service. The town shows very clearly

the Christian influence and culture which it has had from the beginning. One or two Christian homes were established early, which were made attractive both inside and out. This example was followed by others; houses were painted, yards were kept neat and trim. The little village took on the appearance of New England rather than the ordinary lumber town. The people have become attached to each other and to the place and are building for the future as well as the present. In material as in spiritual things the Sunday school and the church which grew out of it have been a great blessing.

A town, like a child, needs to be tenderly and wisely cared for when young to secure the best results. When it is old it will show the effects of such treatment.



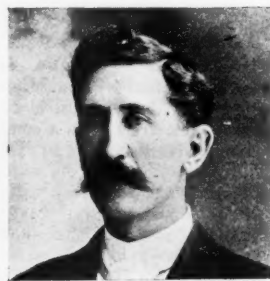
WILLIAM F. McMULLEN, D. D.  
District Secretary of Illinois, Indiana and Ohio



REV. WILLIAM EWING  
Superintendent of Michigan



REV. R. P. HERRICK  
Superintendent of Minnesota



REV. CHARLES M. DALEY  
Superintendent of South Dakota

## The Men Who Do the Work

BY GEORGE M. BOYNTON

The value of any religious work depends, more than on anything else except God's blessing, on the men who are engaged in it. The Congregational Sunday School and Publishing Society has been fortunate in its men. The superintendents are appointed over a state, or cluster of states or parts of states, according to the size and missionary opportunity of each section. Thus the New England states are grouped together, the middle states also, and Illinois, Indiana and Ohio, while California is divided into two districts.

A general officer must be something of a general. A thousand men can do faithful and efficient work in one place where a definite object is set before them, who could do little in a large field where each must decide where and when to put in his strokes. When it comes to reaching results through the labors of others the difference is just as great. Some years ago I was watching the building of a church in which I had a large interest. The contractor who had charge of the woodwork was an excellent man, but his powers of superintendence were limited. It was noticeable that he could keep just four men busy to good advantage—give him half a dozen and he was rattled, and their time was lost. On the other hand the superintendent for the stone workers could keep twenty men busy and be himself always on the spot when any especially critical point was reached, with his eye on the work and a word of advice at the right moment.

Some one asked once what we paid a certain

superintendent, and when he was answered, replied, "There are one hundred men in the state just as good as he who would take his job for \$600." "No doubt," was the reply, "but how much would they make of it?"

It takes a man of conscience and of judgment and of influence to be a superintendent of religious work. He must be able to see a broad field and lay out a large work and decide what to leave undone as well as what to do. He must be a judge of men and know how to secure co-operation. He must be quick to seize favorable opportunities, slow to yield to hindrances, with patience to wait and temper to push and hopefulness to see the end of his labors. With all, he must have consecrated all his strength and time to the work undertaken.

In many fields the superintendent must be able to endure hardness. In the midst of a full Sunday he must sometimes go dinnerless and empty. He may lose his way and have to trudge long miles, as one did fourteen miles in a blizzard. He must sleep often in the crowded shack or dugout, with small, but active companions, who put in their work while others sleep. He must not be over-sensitive to the small courtesies of life, however much he must appreciate them. Two of our men, for instance, were at a ranchman's table, when he turned and said: "Now, whichever one of you can ask the best blessing, go ahead." It helps if he is a man of expedients. A broken buggy wheel was fixed by one of them a little while ago with a sapling, to the great admiration and relief of the driver. And he must not be afraid, even if he sees himself hanged in effigy, with the sign, "S. S.

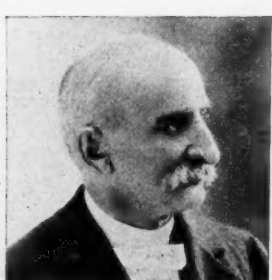
miss'y, beware," but order and eat his dinner at the house whose front was thus adorned; or where there was real danger draw out his rifle and challenge the boys to shoot at a mark and beat the crowd.

There are many men who might make valuable superintendents of church work who would never do for the Sunday school enterprise. This is a specialty, and one must believe in it enthusiastically to make it a success, or not to permit it to be overshadowed by the work for the older people. When will the majority of our ministers learn to put in their effort at the point of least resistance? The woodsman does not spend his time striking his ax into the knots of a big log, but where the grain runs straight and then around them. Childhood is the time which it is easiest to win. Those of whom the Sunday school is composed are those who can be brought into the church. The method of approach may vary with adults, but children always respond to loving enthusiasm.

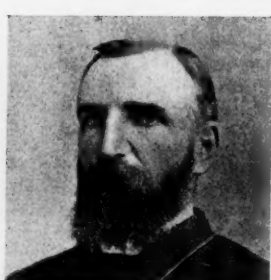
The pioneer nature of the work demands both pluck and tact; the willingness to approach any one and to suffer rebuffs if need be, so that the end is gained. Tact is needed to win co-operation, to meet objections from past failures and from present indifference, to harmonize differing parties, to make a way where there was none, and love for God and man and for God's little ones which will somehow find a way to help them. These are the qualifications for the service of our churches for the young people and the young communities of our land, the special field of the Congregational Sunday School and Publishing Society.



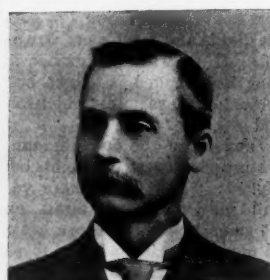
REV. J. D. STEWART  
Superintendent of Nebraska



REV. SAMUEL GREENE  
Superintendent of Washington and North Idaho



REV. W. B. D. GRAY  
Superintendent of Wyoming



REV. H. P. CASE  
Superintendent of Southern California

## The Home and Its Outlook

### The Bedtime Prayer

BY LILLIAS C. NEVIN

When softly brooding dark comes down  
And starry lamps shine overhead,  
When over all the restless town  
The peaceful wing of night is spread,  
Within the houses safe and warm  
The little children climb the stair,  
And folded safe from want and harm,  
They kneel and say their bedtime prayer.

And when I've tucked them into bed,  
And quiet falls within the room  
Where all their sweet good-nights are said,  
I pause to pierce the outer gloom;  
And from without a moan of pain  
My spirit hears, as onward fare  
The ragged host, with soil and stain,  
Of those who know no bedtime prayer.

And in my heart the questions rise  
And still I wonder why—and why—  
The difference put 'twixt those and these—  
And wherefore goes the world awry?  
No answer comes, and still I yearn  
O'er homeless little ones who share  
No guarded fold, nor ever turn  
To whisper low their bedtime prayer.

Oh, Thou who here wast shelterless,  
Who had not where to lay Thy head,  
On these, Thy children, look and bless,  
And send them love and daily bread!  
Then when the night comes dark'ning down  
Fold all the lambs in Thy sweet care;  
And o'er each tattered cap and gown  
Breathe Thou for them a bedtime prayer.

“Until I was fourteen years old, I never had a disappointment of any kind,” said a middle-aged woman, recently. “You were remarkably fortunate!” exclaimed an acquaintance; but another listener, who knew the speaker well, could not help thinking, “unfortunately fortunate.” She could see just how the mistaken kindness of those over-indulgent parents had marred the usefulness and clouded the happiness of the daughter's mature life. Few parents have it in their power to grant a child's every wish and only very short-sighted ones would think it wise to do so if they were able. Childhood ought to be a preparation for life, and while it is desirable to have it as happy and free from heavy burdens as possible, yet there should be some temptations and disappointments, in order that the child may learn to resist and overcome. Otherwise he will develop into that most unpleasant type of humanity—a grown-up spoiled child.

**Impertinent Sympathy** A little girl who was unfortunate in having a defect in her organs of speech came to her mother in tears, saying: “I wish people would never say they are sorry for me. It makes me feel wicked. It's bad enough to have to talk the way I do, but I could bear that if only I didn't have to be pitied. That makes it ten times worse.” A lady who was injured in a railroad accident and made permanently lame wrote to a friend: “I should get on very well if the sympathizers would let me alone.” Now what the little girl and the lady both resented was not genuine sympathy but the lack of it, as evidenced by the tact-

less way in which their misfortunes had been alluded to in public and recalled to their own thought. If a person has some physical defect or infirmity, the less he thinks about it the better; and those who really love him and feel with him will ignore his trouble and exert themselves to make him forget it. He doesn't want to talk about it, nor answer questions as to what caused it, or what the chances are of his recovery. What he does want is to be treated exactly like other people. Genuine sympathy will find ways enough to express itself without words and it will always be appreciated.

### The Gentle Art of Managing

BY CLARA DILLINGHAM PIERSON

When I was a little girl I had to begin my public school career in what was known as the “Old Brick” building. It stood on the borderland between a neighborhood eminently respectable and one which was decidedly rough, and its pupils belonged to different classes long before they entered its dingy walls or set foot upon its worn staircases. The “Old Brick” was the first well-built school of the little city, and like a true pioneer was very democratic. We of the primary grades were equally so, and often a barefooted, stone-throwing lassie seemed wonderfully fascinating to more gently reared children—as long as her stones were not thrown in the wrong direction.

Many were the injunctions which some of us received against loitering after school or playing by the way. Seven-year-old consciences may be all right, but seven-year-old memories are short, and the thing that is nearest exerts an influence inversely proportioned to the square of the distance. The path of rectitude was hard for me until my mother began to bake apples. I had often been promised an apple as soon as I reached home, yet an apple is an apple at four o'clock or at five, and so long as the waiting does not cause it to decay, its goodness is unimpaired. But when it is baked!

Mother told me that when she was a little girl she had apples baked on the stove *without a pan*, and that she would bake one in that way for me every day. It was put on the plain top of the airtight wood stove exactly as the bell struck for dismissal of school, the fancy iron cover was put over it, and if I came directly home it would be done to a turn just as I got my wraps off and my hands washed and was ready for it.

Do you think I dallied by the way after that? Never! The tempters lost their power, and vainly pleaded for me to catch on bobs or make snow men. I told them that my apple would be spoiled if I didn't hurry; that it was all right if it had popped just a little and the juice was white and bubbly, but that if it were squashy (I suppose that is the way to spell it), and the juice got sticky, it wasn't right at all.

After my apple was eaten, I could go out to play if I wished, but I was carefully headed in another direction and my playmates chosen for me. It is only

within the last few years that I have remembered those apples to understand them. Comprehension made them seem sweeter than ever before. How much better a baked apple than a scolding! One more troublesome question was disposed of, and there was one less possible cause of friction between mother and child.

Now the baked apple method is capable of wide application. Of course we all believe in making goodness attractive. Few of us say to our children, “Never mind *why* you should do this! It is enough that I say you *must*!” Some of us even think that, instead of giving all our energy to deprecating the saloon, it is just as well to save a little for establishing coffee-houses and working men's clubs. But it does sometimes seem that a bit more diplomacy in the home would be an improvement.

There is so much in the way a thing is stated. One of the best men in the world sometimes criticises his wife's made-over gown (which she knows is no longer the best shade for her complexion) by saying: “I don't think you ought to wear that color. Something about it is very unbecoming. You should have something like what Mrs. Blank wears. She looks well in it, and she is about your style.” A six-year-old kindergarten pupil exclaimed impulsively as his teacher removed her wraps, “O, Miss Bertha, why didn't you wear your blue dress?” and then came shyly to her half an hour later to whisper: “I hope you won't think I don't like this dress. It is very pretty, you know, but I love that blue one better. It is so nice around the neck!”

There is a vast difference between “lobbying”—using influence to accomplish that which is inexpedient and wrong—and being diplomatic about the everyday affairs of life. David Harum said, “Chet Timson's a good fellow, but he hasn't got tack!” And Chet Timson's tribe is large.

The worst of it is that we don't use what tact we have. We say it is beneath our dignity to manage, and that it is a pity if grown people have to be treated like children. We say that we don't want anybody to try to manage us, and that we intend to be straightforward and candid ourselves and not resort to any subterfuges.

Of course there is a good deal in the point of view. It would seem that diplomacy is not beneath the dignity of the greatest nations, and that bloodshed has often been averted by the polite couching of exceedingly businesslike phrases. Politicians realize how necessary it is, and how often it is advisable to concede minor points to carry essential ones. Merchants prefer to settle difficulties with heavy customers after a club dinner. No experienced dairyman will employ a loud-voiced, rough-handed man to milk his cows. It makes too much difference in the filling of the pails.

I rather like to be managed myself, even when I know perfectly well what the affectionate diplomat is trying to accomplish. It pleases me to think that

he is taking the trouble to place things in their most agreeable light, and make it easy and pleasant for me to do what I know perfectly well I should have to do any way.

Straightforwardness and candor are highly commendable qualities, if you get the real thing. The trouble is that what are vaunted as such in home discussions are usually only brutal frankness and the saying of quite unnecessary and disagreeable truths. The quality of the roast will not be at all improved by the house-keeper's meeting her tired and hungry husband at the door with the news that "it is the toughest meat they have had in six months, and he must change butchers." He would find it out for himself, you know, and the knowledge will be more endurable when he is able promptly to fill his plate with delicious vegetables done to a turn. Besides he will be less apt to retort with invidious remarks about the cooking. Any homemaker who has ever been a wage-earner, and knows how it feels to come home hungry, tired, and with the cares of business still clinging to her, does well to keep these days in vivid remembrance. It helps her get her husband's point of view, and to cultivate the art of making things pleasant without sacrificing either truth or principle.

A stalwart man of fifty-five told the other day of the struggles his mother went through in raising a family of ten fatherless children. "I had to work hard," he said, "but mother made me feel very manly. On Sunday afternoons she used to propose walking around the farm with me. She had me give her my hand when we went over rough places. Sometimes she would call my attention to a break in the fence and say: 'You'd better mend that tomorrow, Will. If any of the stock should get through there, it would make trouble.' She had such a nice way of doing it that I could hardly wait for Monday and a chance to mend it for her."

Working with the grain of the wood is better than working against it, and to be a good manager is not an unworthy ambition. One has to learn much patience and self-control to earn the title, yet until the dawn of the millennium most people will need managing.

## A Light for Remembrance

BY LOUISE HARDENBERGH ADAMS

Her face attracted me as I passed, it was so white and worn and so patient. In the restless crowd of shoppers she seemed to be the only quiet one. She sat back in her chair smiling, while the young girl clerk filled the table near her full of lamps.

"Don't trouble," I heard her say, "to bring any that cost more than four dollars. I can't pay more than that, yet I want just as good a one as I can find."

She coughed a little, and I lingered at the next table and looked again in her face. Its worn lines told me much as I listened to that racking cough.

"Oh!" she exclaimed, half-panting for breath, "I'm so thankful I could get here." She smiled at the sympathizing

face of the girl who was waiting on her. "You see I have only been able to save four dollars, and I'm going home so soon now I want to leave my children something that will be a comfort and cheer—a real help. So I've thought and thought of what I could get. I puzzled over it often at night when I could not sleep, and every time I seemed to see a good, clear, bright light burning on the table, and the children looked at it and said, 'Mother's light, we can see best by Mother's light.' I've so little to leave or give them, but I want them to always remember that I shall love them just the same where the light shines forever. So today when I found I'd been given a little more strength I came to buy my lamp, as a remembrance for my dear ones."

She stopped for another paroxysm of coughing. I feared it would utterly exhaust her little strength, but she rested a few moments, then bought her lamp.

"It must be plain; she was plain." Ah! not with that look in her face. God's ripe souls are beautiful, even when they shine through the plainest of masks.

"It must burn clear and bright." Like her faith, "The shining light that shineth more and more unto the perfect day."

"It must have the soft white shade for comfort." And to rest the eyes that would weep bitter tears over a mother's going before they saw in her light of remembrance the beautiful emblem of her love, burning brighter and brighter for them in our Father's home.

She found all she wanted. It was to be sent home to her children. "They won't understand it all at first," she said, tenderly, "so I wanted to tell some one about it, and told you, dear." Her smile was a blessing as she looked up at the young girl. "You've been so kind to me, I know you're good to your mother."

The girl's eyes filled with tears. Her voice trembled. "My mother!" she cried, "Oh! I've just lost her."

"No, no!" cried the woman, "we never can lose our mothers. God gave them to us forever."

## Young Connoisseurs

A strong effort is made in our public schools to have the children become familiar with reproductions of famous paintings. In this connection an amusing incident is related of the art teacher in one of the schools of a Northwestern city. Passing from one school to another with a large photogravure in her hand, she was obliged to wait in one of the outlying districts, a poorer part of the town, for a street car. As she stood on the windy corner, amid squalid surroundings, she was approached by a group of ragged children, who gazed with interest at the stranger who had strayed within their precincts. At length one more venturesome than the rest approached.

"Lady," he asked in a timid voice, "may we see your picture?"

No sooner had she displayed the picture in her hand than with one accord these ragged urchins struck a critical attitude, and with heads on one side and the eyes of connoisseurs they exclaimed with one voice, "The Gleaners! By Gum!"

K. L. S.

## Closet and Altar

SIMPLICITY

*Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.*

Simplicity is the uprightness of a soul which forbids itself all return upon self and its activities. It is a virtue different from sincerity and surpasses it. We see many who are sincere but not simple: they do not wish to pass for anything but what they are; but they are in ceaseless fear of passing for that which they are not. The simple man affects neither virtue nor truth, he is never occupied with himself, he seems to have lost that "me" for which we are so jealous.—Fénelon.

The high Lord loves to give himself and his society most to the lowly heart.—Robert Leighton.

Life is a game the soul can play  
With fewer pieces than men say.

—Edward Rowland Sill.

He who is ashamed of a mean garment will be proud of a splendid one; he who, not content with a slender meal, is disquieted with the desire of a more sumptuous one, would also intemperately abuse those dainties should they fall to his lot; he who bears a private and mean condition with discontent and disquietude would not abstain from pride and arrogance should he rise to eminence and honors.—John Calvin.

We have not always an opportunity of doing great things; but we can hourly perform insignificant actions with an ardent love.—Francis of Sales.

Dear Lord and Father of mankind,  
Forgive our feverish ways!  
Reclothe us in our rightful mind;  
In purer lives thy service find,  
In deeper reverence, praise.

Drop thy still dews of quietness  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.

—J. G. Whittier.

Till we are poor in spirit, Christ is never precious. Before we see our own wants we never see Christ's worth.—Thomas Watson.

We thank Thee, Lord, for quiet and unnoticed saints by whom the leaven of Thy grace is kept at work in human life. For their simplicity of faith and joy of hope and still activities of love, we who are often troubled and perplexed, forsaking service and forgetting cheer, bring Thee our praise. As Thou hast helped them in their overcoming, Lord help us! As Thou hast given them peace and joy, give also unto us. Help us to look with open eyes and sympathizing hearts, that we may recognize the presence of these silent lives of helpful stewardship. Make us faithful in our place and work, that out of the experience of Thy companionship we may come to full assurance of faith. Yea, Lord, though our lives must needs be troubled, grant us this quietness of heart, through Jesus Christ our Lord. Amen.

## For the Children

## Faith's Live Doll

BY SARAH E. OBER

Faith Endicott was in a bad mood one day. She shook Lillian Bell until her porcelain eyes rattled and her golden curls stood up in fright.

"Why, Faith!" cried her mother, "what is the matter with my little girl? What has poor Dolly done to be treated so?"

"She is so dead," wailed Faith, dropping her doll, and running to her place of refuge, her mother's lap. "I'm tired of dead things, I want something 'live to play with.'"

"But poor Lillian Bell is not to blame because she is not alive," said her mother, kissing Faith's tear-wet face. "And my little girl must not make the doll suffer for her own bad feelings."

"I know it," sobbed Faith. "I'm sorry I shook her, but I do want something warm and wriggly to play with. I'm so lonesome. I wish we had a dear little baby."

"You are all the baby I want," laughed her mother. "What would I do with another?"

"Love it just as you do me," answered Faith eagerly. "Why don't God send us one? I've asked him lots of times."

"He does not think it best," said her mother gently, sighing as she thought of the troop of boys and girls who shared the home-nest with Faith and were now at school. "He may think we have enough."

"I fink he *has* sent one," cried Faith, her eyes shining big and solemn through her tears. "I really fink God sent one and the angels took it to the wrong house, for they brought Mrs. Ford the sweetest baby girl the other night. I know it 'longs to us. Don't you fink she would let us have it if you 'splained it to her?"

"I am afraid not," said her mother, smiling. "Mrs. Ford loves her baby too much to give it up. My little girl must stop fretting and be content with what God gives her."

"Oh me—Oh me!" wailed Faith. "I do want something 'live to play with.'"

"There are the kittens," said mother.

And very much alive were the kittens just then. They rolled over the floor, a tangled snarl of writhing black bodies, kicking, scratching paws, biting, spitting mouths, and thrashing tails. Faith's sobs ceased, as she stared at them in great indignation. Then she sprang from her mother's lap and bore down upon them.

"Teddy Roosevelt! William McKinley!" she cried, "I'm 'stonished—I'm much 'stounded—I'm 'sturbed to see *Christian* cats fight like this."

In some deft way known only to herself, Faith untangled the snarl and marched out of the room with Teddy Roosevelt kicking and struggling under her arm. William McKinley hid under the stove, from which he glared with yellow, firey eyes, growling and spitting.

For some time no more was heard from Faith. Fearing mischief, her mother went to see what she was doing. There sat the little girl in her rocking-chair, her happy face bent tenderly over Teddy

Roosevelt, who lay contentedly in her lap. A long, white dress, the property of the despised Lillian Bell, was on the kitten. His black paws stuck out of the lace-frilled sleeves, and a pink bonnet was tied on his head. A long-stemmed gourd made a nice nursing bottle.

There were no more complaints from Faith. She had something "warm and wriggly" to play with. Teddy Roosevelt seemed to enjoy it too, and let her dress and undress him a dozen times a day, even riding in her doll's carriage or lying for hours tucked into Lillian Bell's bed.

But William McKinley rebelled. He was made of sterner stuff. He kicked against Faith's attempts to turn him into a doll, and left long red scratches on her hands and face. If she got him dressed, he tumbled all over the floor, tangled up in the long dress, a fierce, ugly little rebel. Once he got out of the house and flew over the fields like a black comet, his tail as big as two and the pink bonnet on his head. Faith ran after him crying, but she could not catch him. When, after many hours, he came growling back, the pretty bonnet was a sad wreck, torn and dirty.

Faith gave up all efforts to convert William McKinley into a doll, but had many happy times with Teddy Roosevelt.

## The Mothers of the Revolution

[Read before a meeting of the D. A. R.]

For those long gone ere dawned  
This memory-laden May—  
Their dust 'neath lichen'd stones—  
I crave a thought today.

Our mothers! they who trod  
The shadowed path that lies  
Behind the blood and smoke,  
The din of battle cries.

They gave the homely toll  
Which has in song no place;  
The toil that dims bright eyes;  
That steals from youth its grace.

Yet patiently they wrought,  
Hearkening the while in dread,  
At night, at noon, for feet  
That homeward bring the dead.

When maimed, in rags, came back  
The warrior sent with tears,  
They comforted with love,  
They drove away his fears.

When he at Valley Forge,  
Or Monmouth, found his grave,  
They kept the home and prayed:  
"Lord God, our country save!"

They do not ask your flowers,  
They do not need our praise,  
Who strove, yet won no prize,  
In those storm-wearied days.

Mothers! what do ye crave?  
O saluted! what would ye?  
Be humble thou, my soul,  
And listen reverently.

I dare not say they said  
The words my lips repeat;  
But, judge you, is it not  
A message for them meet?

"For Liberty and Home,  
For Country, fair and strong,  
O Daughters, join with us  
To make one holy song!"

—Mary A. Parsons.

## Tangles

## 38. CHARADE

Those April days were overcast and dreary,  
And TWO in nature's temple lights grew pale,  
Like intonations of ONE misererere  
Came ever and anon the wind's sad wail;  
The stormy petrel settled on the bay,  
And eerie wild-birds, on their northward way,  
Clear bugle notes were sending on the gale.  
Yet blind the eyes that cannot now discern  
"Resurgam!" gleam amid the opening fern,  
Or read within the Daphne's coronal  
How flowers waken at the Master's call,  
Though cold and darkness seek ALL to enthrall  
And chilled the soul that has no song of praise  
For April days—those sad, symbolic days.

A. L. S.

## 39. A BIOGRAPHICAL PILGRIMAGE

Including calls on: A Greek pastoral poet; a Russian field marshal; a Mexican emperor; a Spartan heroic king; a Swiss poet; a Barabarian caricaturist in America; a Seminole chief; a Norwegian poet; an Asiatic emperor; an Athenian orator; a Portuguese navigator; a Flemish general and popular hero; an Italian painter; a Scotch geologist; a Swedish naturalist; an Irish orator; a French Protestant reformer; an American statesman; an English novelist; and a Roman historian.

Initials rightly read will spell—  
But really I needn't tell  
You what! but bid you all beware,  
For it would bite you were't a bear!

NILLOR.

## 40. ANACROSTIC

NO MEAN HELP is TOTAL gain  
On sea or land, on hill or plain.

My dictionary says of WHOLE,  
"Extraordinary, wonderful."  
And we can give (and state the fact)  
No definition more exact.

However it may be with you,  
Especially with me 'tis true  
Large gains have always passed me by,  
Possibly you can tell me why.

T. H.

## 41. DOUBLE DECAPITATION

1. A convention was about to be held, and, as it was not known what might be sprung suddenly, 1-2-3-4-5 6-7-8-9-10 arrangements were made; but 3-4 5-6-7-8-9-10 orders were given to the members on one point of their 5-6-7-8-9-10 minds. 2. The 1-2-3-4-5 6-7-8-9 turned up on time, prepared to battle for their rights, even to opposing the dictum of such high dignitaries as 3-4-5-6-7-8-9 if necessary; and found that to prevent confusion none but 1-2-3-4-5 6-7-8-9 were allowed to pass the 5-6-7-8-9.

W. E.

## 42. ENIGMA

I come to most men every day.  
What burglars like I drive away.  
I enter in in spite of lock,  
And do not even give a knock.  
But at my coming songsters sing,  
As health and cheerfulness I bring.

W. T. S.

## ANSWERS

34. Pear, orange, peach, nectarine, prune, olive, fig, banana, quince, cherry, currant, plum, pawpaw apple.

35. Adapt, adept, adopt.

36. 1. Chauncey M. Depew. 2. William H. Prescott. 3. William Penn. 4. Francis E. Clark. 5. George Eliot. 6. Florence Nightingale. 7. Hans Christian Andersen. 8. Mark Twain. 9. Charles Dickens. 10. Mary Anderson. 11. Ellen M. Stone. 12. Theodore Roosevelt. 13. Andrew Carnegie. 14. Richmond P. Hobson. 15. Cyrus W. Field. 16. Nathan Hale. 17. Paul Lawrence Dunbar. 18. Israel Zangwill.

37. Castors.

Recent solutions are acknowledged from: C. N. Middletown Springs, Vt., to 30; Nellie, Dover, N. H. 29, 30, 32; W. T. S., Newton, Mass., 33; R. G. P. Chelsea, Mass., 30, 31, 33; Nillor, Middletown Springs, Vt., 33.

## In and Around New York

### Miss Gould's Gift to the Sailors

The new building for the Naval Branch of the Young Men's Christian Association near the Navy Yard in Brooklyn was opened this week with addresses by Sec. W. H. Moody, Col. J. J. McCook, Admirals Barker and Higginson and Drs. Cuyler and Hillis. It is the gift of Miss Helen Gould as a memorial of her parents. It is the first erected for Naval Branch work of the Y. M. C. A. and is complete in its appointments. Parlors, reading-rooms, library, a large restaurant, a plunge bath, an exercise-room, bowling alleys, a rifle range, an auditorium seating about six hun-



dred persons, and lecture-rooms for educational work are features. The fourth, fifth and sixth floors are given over to sleeping rooms for the sailors. The building is provided with an independent electric plant and the numerous lights on its roof garden will make it a landmark on summer nights.

At the dedicatory service Dr. Lucien C. Warner presided. Miss Helen Gould, speaking for the Woman's Auxiliary, presented the building, saying that many different persons had contributed time, articles and money. In response Dr. D. Sage Mackay promised for the International Committee that the splendid building should be used for the good of sailors for all time. Mr. Millar, the naval branch secretary, to whose enterprise the achievement is chiefly due, said that over 100 men had already registered on that, the opening day. Admiral Dewey and Secretary Moody spoke, Dr. Hillis making the dedicatory prayer. Congratulations were received by wire from President Roosevelt, and a large portrait of the late Rear-Admiral Philip was unveiled.

### A New Bureau of Missions

Out of the missionary exhibit of the Ecumenical Conference has grown a bureau of missions, which aims to gather and arrange the facts of missions in a form available for the public. At the close of the conference two years ago its splendid exhibit went to quarters in the Museum of Natural History. Progressive men there, seeing the value of the collection, co-operated with mission interests, and the result of this united effort is the best mission museum in the world in size and manner of display. Through the use of duplicates the exhibit will be made available to some extent to other cities during the holding of conferences. For the giving public the bureau has largest interest, since it will co-operate with the various mission boards in the conduct of the work on the field, securing, where possible, greater economy of administration and better use of the gifts of the churches. Headquarters in the United Charities Building have just been opened and are in charge of the secretary, Dr. E. M. Bliss. The comprehensiveness of the bureau is shown in its board of trustees, among whom

are representatives of seven evangelical denominations. An important feature of the bureau is to be a library, where the student of missions may obtain largest information at least outlay of time and effort.

### Dr. Hillis's Assistant

Rev. Willard P. Harmon has been made assistant at Plymouth, to succeed the late Dr. Seoville, and will enter upon his duties soon. He is a native of Brooklyn, and was educated at Princeton University and Auburn Seminary. He came to Brooklyn to be assistant to Dr. Behrends, and as acting pastor after his death, and before the coming of Dr. Cadman, his success was marked. Mr. Porter is still improving, and has been granted leave till September, when he hopes certainly to resume work. The Young Men's Club of Plymouth at its first annual banquet heard excellent after dinner speeches from Dr. Hillis, Mr. Harmon, introduced as the new assistant, and others.

### A Turkish Service for Armenians

In view of the fact that there are many Turkish-speaking Armenians in New York who understand little Armenian, the Armenian Evangelical Church recently started a regular monthly service in the Turkish language and invited Rev. H. S. Jenanian of Philadelphia to take charge of it. Thus far the service has been a success, and it is hoped that interest will continue. On Apr. 27, the Armenian Easter, about 300 were present, and the service was conducted in both Armenian and Turkish languages. Five members were received, two on confession, and eight children were baptized. The spiritual life of the church is growing quietly.

### Theological Seminary Commencements

Graduating exercises at Union and the General seminaries took place last week, with the average number of graduates. At Union Acting President Brown, Dr. Hall being in India, spoke on the value of the Old Testament as a religious guide. At the General the corner stone of a new building was laid, and a new professor in pastoral theology was chosen. Union Seminary never grants the Doctor of Divinity degree, but the General conferred it upon the new bishops of Colorado and North Dakota.

C. N. A.

### Retirement from the Congregational Ministry

The Western New York Association has dropped from its roll the Plymouth Church of Rochester. Its pastor, Rev. W. T. Brown, resigned May 11, and expressed his intention not to engage again in

the work of the ministry. It would appear that his work in that calling had already practically ceased. We are informed that the services he has conducted have for some time omitted prayer. Mr. Brown was for ten years pastor at Madison, Ct., whence he went to Rochester in 1898. In his former pastorate much dissatisfaction was expressed with his views. In his letter of resignation to the Plymouth Church, he expressed the necessity he feels to make a break for freedom. "And by freedom," he says, "I mean the absence of all formal coercion." By withdrawing from the ministry he both gains this freedom and gives it to those who do not wish to be held responsible for his vagaries.

Guilt has very quick ears to an accusation. —Fielding.



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## The Campaign of Testimony\*

### IX. Further Testimony in South Galatia

BY PROF. E. I. BOSWORTH

1. *The indefatigable witnesses.* When Paul and Barnabas were compelled by the city authorities to leave the city of Antioch, they went on undaunted some sixty miles southeast to Iconium, another important city of South Galatia. God indorsed their work in this city by giving them power to perform many miracles [14: 3], presumably miracles of healing. The Jews, however, aroused the prejudice of a certain class of Gentiles against the apostles, and they left the city just in time to escape being lynched [14: 5, 6]. They then traveled towards the southeastern frontier of the province and preached in two prominent cities and the outlying villages of the sub-division of the province in which these two cities were situated [14: 7]. It is impossible to tell how long they stayed in this region, but they evidently gathered about themselves a good many converts [14-21].

2. *The Lystran healing and its consequences.* Luke singles out from the occurrences of this busy period one exceedingly dramatic episode which shows with great distinctness the various elements with which the apostles had to deal. A well-known cripple appeared, probably repeatedly, in Paul's audience, which gathered either in the synagogue, if there was one in the city, or in the *agora*. According to one manuscript this cripple was a Gentile who worshiped Jehovah. On one occasion, after Paul had perhaps been describing some of the cures that God had recently enabled him to perform in the name of Jesus (14: 3), he saw in the man's face an expression indicative of his belief that Jesus could heal him. In a loud voice he called upon the man to stand up on his feet. The man leaped up at a bound and began to walk. The crowds in the *agora*, when they were aware of what had happened, became wildly excited and word swiftly passed from lip to lip in the vernacular that the strangers were gods. There is a tradition, which was probably current among them, that Zeus and Hermes had once visited this region, and the cry was raised that these two gods had appeared again. Some one ran to the temple of Zeus, who was their tutelary deity, and soon the priest came hurrying with garlanded bullocks to do sacrifice. So soon as Paul and Barnabas saw what was in the minds of the people, they sprang into the crowd and made a vehement protest. Their protest was so effective that the disappointed priest ordered his bullocks led back to their stalls.

3. *Their appeal to the pagan audience* on this occasion is carefully reported by Luke and is exceedingly suggestive because it helps us to understand what motives Paul used in his appeals to pagan audiences. He emphasized the fundamental truth that there is one living God who had manifested himself in the creation of the natural world. He told them that God was profoundly interested in all men; that though he had not been known by them he had for generations been watching over them in love; that he had

rained upon them in his generosity and had made their hearts glad with fruitful seasons. He had been like a father watching over and blessing a deaf, dumb, blind, unresponsive child. If we add to this presentation the thought of judgment, which Paul emphasized in his address to another and far more cultivated audience [Acts. 17: 31], and which, indeed, is perhaps suggested here in v. 16, we have an outline of the ground usually covered by him preliminary to his presentation of Jesus Christ.

4. *The virulent opposition.* Paul had left intensely virulent enemies in his rear. Some of them now journeyed one hundred miles from Antioch, gathering kindred spirits at Iconium on the way, and appeared in Lystra. Just what they said to arouse prejudice against Paul and Barnabas is not clear. They may have represented them to be public agitators, and may have explained such cures as that of the lame man by the theory, previously advanced in the case of Jesus, that they were due to connection with evil powers. The people, perhaps with some uncomfortable sense of wrong and disappointment in their recent over-estimate of the two strangers, were easily persuaded, and a mob attacked Paul in one of the city streets, stoned him, and dragged his body as though it had been the carcass of a dog to some place for refuse outside the city. A little company of newly made disciples at once went to secure the body for burial, but as they stood about it, to their amazement, Paul revived and returned with them into the city.

Stephen must have been much in Paul's thought that night, and a tender sense of his own eager participation in Stephen's execution kept him from feeling resentment toward his enemies.

5. *The patience of God.* An angel looking down upon these scenes in South Galatia would have thought this spectacle in Lystra beyond belief. A crowd of angry men running down a street, chasing two men as though they were dogs, over-aking them and stoning one of them until he is apparently dead! Yet these two men are bearers of good news from God and have in their hearts only good will towards those who would kill them! Nevertheless, God's sun still shone upon them, and God's rain fell upon their fields, and God's good will went out to them. God was present in the circle that stood sorrowfully about the bruised and motionless body of Paul, and was perhaps even then quickening purposes in the heart of one young man in the group that were destined to make him in years to come the most effective of the famous corps of young men who afterward served as Paul's assistants [cf. Acts 16: 1-3].

In all the Christian centuries men have risen up to harm those whom God sent to do them good. We, with short-lived patience, sometimes find it in our hearts to say:

Arise, my God, and strike, for we hold thee just.  
Strike dead the whole weak race of venomous worms  
That sting each other here in the dust!  
We are not worthy to live.

And yet however high the tide of sin

rises, God's age-long grace rises higher. Wherever sin has abounded God's grace has superabounded, and the love of God continues patiently to overcome the sin of the world.

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, June 1-7. The Purpose of His Coming. Matt. 18: 11; John 10: 10.*

Nothing short of a universal Christ, a Christ suited to the varying conditions and moods of all mankind, will satisfy us. Jesus boldly asserts that he is that kind of a Saviour, that he is after both the world's wreckage and the world's discontent and apathy. It would be difficult to decide which he enjoyed most when on earth, the restoration to new hope and courage of some profligate, the admittance to the kingdom of heaven at the eleventh hour of the thief on the cross, or the opening of the eyes of a respectable man like Nicodemus to the joys and inspirations of the kingdom.

From the former point of view Christianity is a great relief expedition. We must never forget that. While emphasizing the educational and cultural side of our faith, we should be always after the man in the gutter, the tribe on the lowest round of the human ladder. We have no better trophies of our faith today than the Jerry McAuleys and S. H. Hadleys, and the men and women whom the Salvation Army has pulled out of the world's filth. Our age is coming to appreciate the worth of what has hitherto been considered utterly useless. I heard a prominent social reformer say the other day that nothing interested him more in the realm of business today than the uses being made of what has hitherto been looked upon as waste. But it is not the waste in connection with manufacturing and other industries alone that is being transformed to higher uses. The modern philanthropic spirit is laying vigorous hold of the human waste all about us. This is the meaning of the great movement for southern education taking rise in New York today. This is the motive behind such a scheme as that of Charles M. Schwab to provide an immense recreation spot for the poor.

But the world is full of people who are not altogether lost, who observe the decencies of life, who may have made even a profession of religion; but their lives are useless, aimless and unproductive. They need insight into life's meaning and purpose. They need to be led out into large fields of sacrifice and service. Christ declares that he can give to this class of persons a richer, deeper life. Multitudes through the ages have tested his promise, and no one who has fairly entered upon the experiment with Christ has found it a failure. Given the needed co-operation, and it is as sure to work as the sun is to rise tomorrow morning.

Whether we want the deeper life for ourselves or for others, whether we are sunken in sin or making ready to rescue those who are, we need to make a connection with Jesus Christ. For we cannot long sustain ourselves in efforts to lift up our fellowmen, we cannot long continue the personal moral struggle, unless he is constantly cheering us on by his revelation of the Father, by his example of fidelity and perseverance.

## The Church Prayer Meeting

*Topic, May 25-31. Refuges of Lies. Isa. 28: 14-29; Luke 14: 15-24; Rom. 2: 1-11; Ps. 2: 1-12.*

False excuses for refusing Christ, neglecting duty, avoiding responsibility. Ambition for service.

[For prayer meeting editorial see page 736.]

\*The International Sunday School Lesson for June 1. Text, Acts 14: 8-19. Paul at Lystra.

## The Literature of the Day

### Reconstruction and the Constitution

This volume\* contains a full, careful and interesting discussion of reconstruction; especially of the conflict to which it gave rise between the executive and legislative branches. The judicial portion of the conflict receives less attention. No portion of our history has involved more principles, or more difficulty in their application, than this period of reconstruction. The author is free in his criticisms and conclusions, and, as it seems to us, for the most part just in them. Yet we feel inclined to object to the acidity and dogmatic temper with which they are sometimes expressed. The facts were too obscure to those who took part in them; there was too much passion and prejudice on all sides to allow of clear and conciliatory action. The South and the North may well meet in a sympathetic sense of mistakes made and wrongs done; though even yet it is not quite safe for either party to define for the other what those mistakes and wrongs were.

When the author goes beyond the blunders of reconstruction, and includes in his censure the fourteenth and fifteenth amendments, we can no longer assent to his conclusions. We believe those amendments to contain the essential terms of peace. A test of political power resting on race relations, aside from character and conduct, would mean unending tyranny and strife—an abrogation of the fundamental idea in our political faith.

On the other hand, the extension of representative power in the Union beyond the basis of the true, the political, population of the several states would be to renew a division of power between the South and the North which is in itself unjust and which has always been a ground of contention between them. The hope of peace must turn on two things: the concession of political power to those who are capable of exercising it, and the equality of this power in whatsoever section of the country it may be exercised. These two things are secured by the fifteenth and fourteenth amendments.

JOHN BASCOM.

### Two New Lives of Napoleon

An American poet who tunes his verse to the heart of the masses recently answered the question, "Why is interest in Napoleon more widespread and more absorbing than at any moment since the battle of Waterloo?" thus:

Nay, we that have not royal birth  
Take to ourselves thy pride and see  
How he that comes crude from the earth  
May order kings to bend the knee.  
Through thee the hope comes down to each  
And all of us that bids us try,  
That whispering tells me even I  
May gain a height the royal born  
Who gaze at me with lofty scorn  
May never have the power to reach.  
Napoleon, the common man,  
Beholds himself in thee and dares  
To dream thy dreams again.

It is precisely this point of view which gives the fire and feeling which Mr. Wat-

son, formerly the Populist agitator of the South, has put into his study of Napoleon.\* Add to it a bitter and provincial hatred of Great Britain, and the book of necessity has elements of popularity with most American readers. But it is the product of a mind which is essentially that of an agitator rather than of a judicial investigator, a mind that in its longing for present revolution of necessity finds much to admire in one who, whatever his autocratic acts in the vain endeavor to found a dynasty and subdue continents, was in a very real sense a great revolutionist and democrat. Though partisan, this study has decided merits, due to its masterly condensation, its sweep, its picturesqueness of setting, and the reflected glow which it brings to the reader.

The work of Mr. Rose,† on the contrary, represents history as it is written by a university-bred Englishman, who weighs new evidence—of which he has unearthed not a little—calmly, and who impresses you with the solidity rather than with the brilliancy of his mind. He escapes the charge of dullness in style, however, by the apt, felicitous statements and generalizations with which he supplements his statistics, documents and chronicle of facts.

This is the first of English studies of Napoleon to include the facts brought out by study of the most eminent of later French, German, Austrian and Italian students of the Napoleonic period, the more recent French memoirs, and—most important of all to a student of British opposition to Napoleon—the British Records, diplomatic, naval and military. Mr. Rose frankly admits that British diplomacy during most of the time when Napoleon was endeavoring to overcome Great Britain was contemptible; but his contention that at the last it attained firmness and dignity is well founded. His researches have proved especially valuable to us in that they shed light on the inner motives for the transfer of Louisiana to the United States; and also on Napoleon's Asiatic and African ambitions. Had not Wellington won at Waterloo, Australian, South African, Egyptian and Indian history might have been vastly different.

### RELIGION

Godly Union and Concord, by H. Hensley Henson, B. D. pp. 282. Longmans, Green & Co. \$2.00.

A thoughtful and helpful treatment of the problem of church unity. Twenty-one sermons preached in Westminster Abbey in the interest of Christian fraternity and which stirred much feeling in the Anglican party of the Established Church. The criticisms they have called out give the American reader a sharp impression of the ritualistic conflict now going on in England. The sermons are so simple and sober in style that from page to page one hardly realizes their power, yet the impression at the close of the volume is of an argument of great depth and breadth. Dr. Henson, with characteristic courage, repudiates the doctrine of apostolic succession, is impatient with unrestricted denominational compe-

\* Napoleon, by Thos. E. Watson. pp. 719. Macmillan Co. \$2.25.

† The Life of Napoleon I., by John Holland Rose. 2 vols. Macmillan Co. \$4.00.

tion and welcomes the "obstinate questionings" of the historian and critic.

Words of Faith and Hope, by Brooke Foss Westcott, D. D., D. C. L. pp. 212. Macmillan Co. \$1.25.

Most of these sermons and addresses by the late Bishop of Durham have been printed before, but are here brought together for the first time in one volume. The editor, who is his son, has added five of his father's latest sermons. They are all thoughtful, devout, suggestive and stimulating.

Islam and Christianity, by a Missionary. pp. 225. American Tract Society. \$1.00.

If such a book could be circulated among Muslims, it might do some good. It hardly serves, however, as a scientific comparison of the two religions, though it does contain much information about the theory and practice of Islam. Indeed, the chief interest and value of the book lies in its incidental references to Mohammedan practices.

Windows for Sermons, by Louis Albert Banks. pp. 435. Funk & Wagnalls Co. \$1.20 net.

This author is a preacher whose popularity is to a considerable extent due to his use of illustrations gathered from miscellaneous reading of books, magazines and newspapers. In this volume he describes his methods and theories and furnishes a large collection of illustrations. Few ministers can use them successfully, and if many attempt to do so they will soon become stale.

### BIOGRAPHY

Thomas Henry Huxley, by Edward Clodd. pp. 252. Dodd, Mead & Co. \$1.00 net.

No judicial life of Huxley can be written till the smoke clears away a little from fields in which he was always in the front rank of the fighters. This is a polemic abridgment of the life by his son with a good deal of original matter added, and the wise reader will find a good summary of achievements and a cordial appreciation of character. But the assumption of Huxley's competence in all fields of knowledge, and a strong tendency to enlarge his agnosticism into a proclamation of universal negations, mar the book. "Christianity—that is the enemy!" might be its motto. The proof-reading is notably careless.

Henry Drummond, by James Young Simpson. pp. 134. Oliphant, Anderson & Ferrier, Edinburgh and London.

A sketch rather than a biography, yet presenting considerable new material, especially of letters, and a sympathetic estimate of Drummond's work as a teacher of science and religion. As showing how his mind and influence grew, especially along the lines of religious experience and constructive work, this small volume has a value of its own.

Lewis G. Janes. pp. 215. James H. West Co. \$1.00.

Interesting and valuable because of the light it sheds on the Ethical Society movement, the proof it gives of Mr. Janes's singular catholicity and mellowness of spirit; and because of the testimonies of his distinguished friends, not only as to his service in connection with the Brooklyn Ethical Society, with the Cambridge Conferences and with the Greenacre School, but as to the characteristics of the epoch of religious toleration which has existed in this country during the last years of Mr. Janes's life.

### FICTION

The Game of Love, by Benj. Swift. pp. 314. Chas. Scribner's Sons. \$1.50.

A miser, a robbery, an unexpected inheritance, a gilded youth who makes ducks and drakes of his fortune after the manner of his class, but recovers himself gallantly and wins the girl he loves—these are the main particulars of this novel. It is not particularly original, but readable and entertaining.

The Political Freshman, by Bushrod Washington James. pp. 569. Bushrod Library, Philadelphia.

A curious work in which a clumsily constructed story is used as a means of setting forth some vague ideas as to things in general. The hero is an orator of impossible magnetism and power, and the other characters are equally out of the bounds of probability. Yet

\* Reconstruction and the Constitution, 1866-1876, by John W. Burgess, Ph.D., LL.D. pp. 342. Charles Scribner's Sons. \$1.00.

the idea of sturdy, independent manliness somehow stays with and impresses one in spite of its incongruous setting.

*The Courtship of Sweet Anne Page*, by Ellen V. Talbot. pp. 91. Funk & Wagnalls Co. 40 cents net.

A pretty little story in the days of good Prince Hal. Events move swiftly and brightly. A pleasant book for a spare half-hour.

*Mary Garvin*, by Fred Lewis Pattee. pp. 383. T. Y. Crowell & Co. \$1.50.

Mary Garvin is a handsome, exuberant country girl, who says "thet," and "jest," and "Sho!" "wants ter know," and "hev to go," and "guesses" *ad libitum*. She has a lover, rather better educated than herself, who is temporarily diverted from his allegiance by the charms of a rather anæmic "summer boarder," but later returns to his first affection. Pie plays a prominent part in the plot; all the characters eat it in the intervals of "dialect"—rhubarb pies, squash, mince, apple, huckleberry, all sorts and conditions of pies. The love-making goes on with a due accompaniment of kisses; the pages are enlivened by many stories of a local flavor, but, when all is said and done, "Pie shall still be lord of all."

#### FOR YOUNG FOLKS

*King for a Summer*, by Edgar Pickering. pp. 400. Lee & Shepard. \$1.00 net.

If the reviewer had time he would count the murders in this book. There must be twenty, not including battles or personal combats that did not result fatally. The history that the book contains is so covered with gore that to read it is an exercise justifiable only in the case of those whose imagination is not vivid.

*Lost on the Orinoco*, by Edward Stratemeyer. pp. 312. Lee & Shepard. \$1.00 net.

Tells how five boys made a tour in Venezuela under the charge of their school principal, and what they saw of the settled and the wild country, how they studied coffee and cocoa growing, and how they came home wiser as well as better informed than when they started. A thoroughly good book for boys.

*In the Days of Giants*, by Abbie Farwell Brown. pp. 259. Houghton, Mifflin & Co. \$1.10 net.

This rendering of the old Norwegian legends into a form which will interest young and old readers alike is charmingly done. All the beautiful, hidden meanings of the Scandinavian mythology are indicated—the strife between the Esir and the Giants, typifying good and evil; the sweetness of love and youth in Frey and Freya and the God Balder, the immortal refreshment of Iduna's apples, the lofty, all-perceiving point from which the All Father watches the world above and below and sends his help when it is needed. It is curiously beautiful and suggestive. Miss Brown is to be congratulated on having made a perfect success of a difficult task.

*Dickey Downy*, by Virginia Sharpe Patterson. pp. 192. A. J. Rowland, Philadelphia. 25 cents. A bobolink tells of his life in freedom and as a captive in a way to arouse interest in the protection of all birds. Four colored plates are among the illustrations.

*The Children's London*, by Charlotte Thorpe. pp. 229. Chas. Scribner's Sons. Imported. \$2.50 net.

Introduces children to the English metropolis in a series of short and fully illustrated chapters, each one a pilgrimage to some portion of the city or place of interest. The illustrations are well chosen from the point of view of interesting children, and most of them are admirably reproduced. And they will make up for a certain stiffness in the style, resulting from the effort to write down to the youthful mind. A good introduction for travel or home study of London sights.

*Jackanapes and the Brownies*, by Juliana Horatia Ewing. pp. 90. Houghton, Mifflin & Co. 15 cents.

#### EDUCATION

*The Child Life Fifth Reader*, by Etta Austin Blaisdell and Mary Frances Blaisdell. pp. 272. Macmillan Co. 45 cents.

One of a carefully graded series of reading-books well calculated to direct children's taste toward wholesome literature. Chapters from Don Quixote, Tom Brown's School Days, The Arabian Nights, Hawthorne's Wonder Book and The Pickwick Papers are included, as well as some of the most delightful nature poems by Lowell, Bryant, Wordsworth, Longfellow and others.

*Applied English Grammar*, by Edwin Herbert Lewis. pp. 163. Macmillan Co. 35 cents.

The principles taught in this book are clearly stated, and the character and variety of their illustrations make it especially valuable to teachers. It shows the best scholarship and is worthy of high commendation.

*Der Talisman*, by Ludwig Fulda. Edited by C. W. Prettyman. pp. 125. D. C. Heath & Co. 35 cents.

A convenient edition for schools or private reading.

*English*, by G. H. Thornton. Edited by John Adams, B.Sc. pp. 217. T. Y. Crowell & Co. 75 cents.

In the Self-Educator Series. Intended for home study, but would be helpful in class work. The chapters on common errors and punctuation are especially good.

*The Aeneid of Virgil*. Books I-VI, translated by Harlan Hoge Ballard. pp. 280. Houghton, Mifflin & Co. \$1.10.

An admirable translation, following closely the original in meaning and meter. It affords the student a firm grasp of the subject matter of the poem, and preserves the beauty and elegance of the Latin hexameter, as well as the flowing rhythm peculiarly characteristic of Virgil.

## Books and Libraries

A new novel is to appear shortly by Henry James, entitled *The Wings of a Dove*.

Edward Howard Griggs will spend the summer in the preparation of fresh lectures and articles at his new home in Montclair, N. J.

The library of Prof. J. Henry Thayer is being sold by catalogue, copies of which may be had by addressing Prof. James H. Ropes, Cambridge, Mass.

Miss Bertha Runkle is working on a new book, of which little is known except that it is of the same order as *The Helmet of Navarre* and the period somewhat earlier.

An appreciative biographical sketch of Rev. Dr. Ezra H. Byington, by Rev. Dr. George M. Adams, is issued in pamphlet form, reprinted from the *New England Historical and Genealogical Review* for April.

Mr. Henry Austin Clapp, the distinguished Shakespeare scholar, has been so long associated with the *Boston Daily Advertiser* as dramatic critic that the announcement of his transference to *The Herald* occasions surprise.

Now that *The Diary of a Goose Girl* is successfully launched, Mrs. Kate Douglas Wiggin has turned her attention to the dramatization of *The Birds' Christmas Carol*. This will add another to the list of charming plays for children.

London announces the publication of the first of the eleven new supplementary volumes of the *Encyclopædia Britannica*. These have been made under the direction of President Hadley of Yale, co-operating with two English scholars, and cover recent progress in all affairs.

Mrs. Amelia Barr did not begin her career as a writer of fiction until she was past fifty. Her first novel was *Jan Vedder's Wife*, and though she has published some thirty novels since, she has not surpassed the first. She has now passed her seventy-first birthday, but still continues to write with vigor.

It seems that the Boston Public Library is rich in collections of nonsense verse, for Miss Carolyn Wells is in the city completing the collection for her *Nonsense Anthology*. We hope she will not be too modest to include specimens of her own clever verse, which give her every right to be considered an authority of the finest sense in nonsense.

Harvard will soon have a new library, if the report of the library committee be acted upon. No other university has such a large and valuable collection, but the accommodation is poor, and the committee recommend a new building to be erected near the Harvard Union, at an expenditure of \$750,000, with equipment for the needs of its various departments.

The *Yale Alumni Weekly* calls attention to the exceptionally fine collection of manuscripts at Yale. To the acquisitions from the library of De Sancy, made by the late Professor Salisbury, 800 manuscripts, secured from the library of Count Landberg through the generosity of Mr. Morris K. Jesup, have just been added. The library of the American

Oriental Society being in New Haven, that city will more and more take on a Mecca-like importance for Orientalists.

The latest of the Old South Leaflets gives passages from Wyclif's translation of the Bible, well selected, and accompanied by historical and bibliographical notes. In a previous leaflet selections are also given from Tyndale's, Coverdale's, Cranmer's and other early versions, making an interesting comparative study for schools. The price is five cents per copy.

The McKee library, one of the greatest private libraries in America, has been dispersed, so far as the books are concerned, the last sale having been recently held in New York. Chief among its treasures was the only known copy of the 1752 edition of the Mark Baskett Bible—the first Bible printed in English in this country. Although bearing a London imprint it was really printed in Boston.

There will probably be some difference of opinion as to the wisdom of the innovation just introduced into the Public Library of Belmont, Mass., in setting apart a room for newspapers and light periodicals—and tobacco. It has, however, proved a popular feature elsewhere. But are the newspapers and light periodicals to be kept in duplicate elsewhere for non-smokers and women? If not they will certainly have occasion to complain.

Messrs L. C. Page & Co. announce that they have secured from Silver, Burdett & Co. the right to publish the complete works of Charles G. D. Roberts. A new volume of his poems has just been brought out, and a book relating to animal life, *The Kindred of the Wild*, is soon to appear. This follows naturally after his *Heart of the Ancient Wood*. Mr. Roberts is also at work upon a novel of early Colonial days, to be called *Barbara Ladd*.

The death of the novelist and historian, Paul Leicester Ford, at the hands of his own brother, comes as a shock to the public and to the readers of his books. His story of the career of a political boss, *The Honorable Peter Stirling*, first won him popular notice, and his novel of the American Revolution, *Janice Meredith*, was a great financial success. His best known historical work was done in biographies of Washington and Franklin. It is rumored that he leaves an unfinished novel.

There are many who will learn with regret that after June 1 the Anna Ticknor Library will cease to circulate books and photographs. In these days of Chautauqua societies, women's clubs and free libraries such a collection is no longer needed. When the Society to Encourage Studies at Home was founded by Anna Ticknor of the old Ticknor Mansion on Park Street, Boston, there were no such facilities and a library was an essential feature. The photographs, together with some books on art, have been given to the Carnegie Public Library in Fort Worth, Tex., and the remaining books to the Boston Public Library. In each place the gift will be known as the Anna Ticknor collection.

## The Discussion Concerning Andover Theological Seminary

### The Andover Alumni Meeting

Pilgrim Hall was well filled last Monday morning after the adjournment of the Boston Ministers' Meeting, and nearly all present had come in response to the invitation, printed in last week's *Congregationalist*, to the alumni of Andover Seminary to meet to consider its future. Rev. James L. Hill presided, and a hearty welcome was extended to Professors Smyth, Ryder and Hincks of the seminary. Professor Smyth presented a historical review of the seminary, showing the large proportion of men it had furnished to be presidents of colleges and professors of theological institutions, as well as the many leaders of the denomination who have filled and are filling Congregational pulpits; he urged that the type of men produced by Andover was still needed and could best be produced in its present location. Professor Hincks read a paper presenting candidly, clearly and forcefully the present situation, showing the removable causes of the decline in the number of students, and reasons for believing that this is only temporary. He discussed the possibilities of removing the seminary to New Haven or Cambridge and the difficulties in the way of doing either, and expressed the earnest conviction that if those who love the institution will keep faith with it, and will use their best endeavors to promote its prosperity, it will revive and prove that it is still needed, and will justify the confidence of its supporters in its future.

A number of ministers discussed the question, among them Drs. H. P. Dewey, Arthur Little, J. W. Wellman, S. P. Fay, W. M. Macnair, F. H. Page, C. F. Robinson and C. M. Southgate, all of them favoring the continuance of the seminary where it now is. Rev. W. E. Wolcott presented resolutions, which were made the basis of the discussion, and these were adopted unanimously. A committee of five was appointed, of which Dr. H. P. Dewey is chairman, to present them to the trustees and confer with them.

The resolutions are:

Whereas, The diminution in the number of theological students is more marked at Andover than in some other seminaries, and

Whereas, This fact can be accounted for to a great extent by the controversies of the last twenty years, by the changes in the faculty through death and removal and by the reduction in the teaching force, and

Whereas, The present location of Andover Theological Seminary affords freedom from distraction and opportunity for reflection and study such as must always be attractive to many of those preparing for the ministry, and

Whereas, The constantly improving means of communication bring Andover within easy reach of many and varied communities wherein the students can find all desired opportunities for Christian work and for the study of social conditions, and

Whereas, The seminary has accumulated a library which in all that pertains to theological study is unexcelled, and

Whereas, The buildings have been made more comfortable by large outlay during the past year, and

Whereas, Two instructors now in their first year of service have had no adequate opportunity for developing whatever plans they may have for quickening the life of the seminary,

Resolved, That we, as alumni of Andover Theological Seminary, request the trustees to increase and strengthen the teaching force as far as the funds will allow, and to endeavor by all possible means to restore the seminary to its former prosperity and leadership without removing it from its time-honored site.

Resolved, That we pledge to the institution our unflinching love and allegiance, and that we especially tender to those now occupying its chairs of instruction the assurance of our hearty esteem and confidence.

Resolved, That we call upon all friends of Andover and of Congregationalism to co-operate in securing for the seminary such gifts of money and such commendation and good will as shall enable it to finish the first century of its existence with prospects of continuance and growth commensurate with the glories of the past.

### Let Andover and Hartford Unite

Many people are taking it for granted in the present theological seminary discussion that, in order to succeed, a seminary must be connected with a university. While the discussions continue, Hartford Seminary is quietly going on with its regular work, having more students than ever before in its history—eight of whom are graduates of Yale University, and seven of Princeton. The only university theological seminary in our denomination has many less students than it had a few years ago. Theoretically it may be necessary for a seminary to be connected with a university; practically many prefer and will continue to prefer to take their theological training at a distance from the distractions of university life. There will undoubtedly always be a demand for theological training under both conditions; Yale Seminary furnishes the one—Hartford and Andover the other. It would be most unwise to hold or attempt to maintain that either class of seminary will be able to supply the needs of our denomination in theological training. We must maintain both.

As the question of the combination of Andover with some other seminary, or its removal to some other place, is under discussion, why not consider the advisability of making an arrangement whereby our three non-university theological seminaries in New England shall combine in the interests of economy and strength? If three cannot do this now, could not a combination be brought about with two of them? If the forces of Andover and Hartford could be united in producing one seminary, there is no doubt that it would bring strength to congregationalism. Whether the one institution should be at Andover or at Hartford, or at some other place, is a detail that should not be decided until after all of the facts which enter into the question have been fully considered.

B. L.

### Andover's Capital

Andover possesses two great and priceless qualifications for a useful and influential institution of learning—a noble history and a noble location. The history and location are inseparably interwoven. Andover Hill lies pictured in many a man's heart today as the center of an unfading illumination and inspiration. It is easy to make light of this peculiar power of association, but it is a factor to be reckoned with. The question of the best environment for a theological school is still an open one. There are great advantages in a city or great university. There are also great advantages in the seclusion, the opportunity for fellowship, the contact with nature, the appeal to thought and idealism, of a spot like Andover Hill. A sunset may not be worth much to a student of mathematics or chemistry, but to a man searching for spiritual truth and inspiration, seeking for God, endeavoring to establish convictions and win ideals that shall not grow dim in all the later struggles of a life devoted to raising men to higher levels of thought and life, it may be worth much. The mountain top has its place in preparation for service. If there is any man who needs purpose and conviction for his work, above equipment, it is the minister.

There will always be a class of men who need the environment of a city or a university, rather than that of the country, to prepare them for their work. For such men the best and amplest opportunity is already afforded. There will always be another class of men who need more just the environment and influences afforded by Andover, and by Andover alone. Shall we eliminate by a hasty act that order of influences and that type of theological instruction which Andover represents? Will it be for the permanent advantage of our denomination if this oldest and most distinguished of our seminaries yields to a passing mood of discouragement and disfavor and takes a step, which ought rather to be taken by some younger institution later in the field, or creeps to obscurity in the shelter of a great university? The question is entitled to larger consideration before action is taken.

ALUMNUS.

### A Grand Chance in the West

Move it to the Southwest. On the Ozarks, or beyond, there is room and need for it. West of the Mississippi River, south of the Missouri and the Kaw, and east of the arid plains and the Rio Grande will soon be—if there is not already—one-eighth of the population of the whole country this side of the Pacific—ten millions, mainly of American birth and descent. Into this region the migration westward and southward is converging.

And yet in all this country of 400,000 square miles, embracing one-fourth of the arable land of the United States, there is not a single distinctive theological school of any denomination and in but two colleges is there any instruction with the purpose of equipment for the ministry. It is just now the burning question of this Southwest: How shall it be supplied with ministers fit for the field? Two religious bodies have discussed the problem within a month. Put Andover on a prairie schooner, steer the craft towards the Rio Grande, and somewhere between Missouri and Texas she may pitch her tabernacle—so far from Chicago that there will be no interference, so far from Louisville and Omaha, where Presbyterians and Baptists keep lightships, that there would be no breach of denominational comity. Then Andover's consumption might be cured, and she might bless "our own Columbia" a thousand years.

Drury College, Missouri. H. T. FULLER.

### The Attitude of Its President

Let the seminary try it out in Andover. Let the project of removal be tabled until the centennial in 1907. Perhaps it will not then be thought of. If the churches and the colleges, the final court of appeal, at last decide that they have no use for us, radical action can be taken. We can die upon our own hilltop, in sight of all the people. But we are not dead yet, by any means, and deprecate the use of artificial means to that end. If it now be asked, What will be done? I am obliged to say that I do not know. If any one should follow Professor Park's dictum and feel "bound to trust his intellectual faculties," I should say that we shall remain here. But these "faculties" have suffered so many shocks of surprise this winter that this would be going too far. I will say, that of the future continuity of the seminary's useful career I have no doubt; that as to the continuance of her work at Andover I have an ever lessening doubt; rather a strong expectation that such continuance will be the outcome.

CHARLES O. DAY.

From a letter in the Andover Townsman.

## Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; Evan Thomas, Essex Junction; C. R. Seymour, Bennington; C. H. Smith, Pittsford

### The Missionary Churches Ahead

The loss in church membership reported in the figures for the new Year-Book is due in no measure to the smaller fields. Notwithstanding the fact that in no single instance was there any large ingathering from revival work, the mission churches show a net gain. In this respect they keep unbroken a record of more than a decade. Apparently they can be depended upon for faithful work during periods of decline, as well as large increase in seasons of prosperity.

### The Clergy in the Temperance Campaign

The pulpit is taking an active part in the temperance campaign that has opened so vigorously. While pastors in the larger churches welcome the opportunities of exchange to give their views upon prohibition, the smaller towns are not neglected. Whatever may be said about the injustice of continuing equal representation in the legislature from small towns and large, so long as it continues the strategic points in this campaign are outside the cities. This is recognized, and the influence of the clergy is becoming a potent factor.

### Up-to-date Country Life

Social conditions in scattered farming communities are undergoing a change due to the introduction of the telephone. In some parts of the state farmers combine and own their circuit. Each buys a machine and puts up a mile or two of line, and there is no further expense, save a small fee for switching on to another circuit or connecting with town. Pastors can make appointments in their own or neighboring parishes. An hour before evening service the meeting can be given up if a sudden storm arises. The farmer can do errands and market produce without taking the team from work. When the cheap trolley follows the telephone, who would not live in the country?

### An Exceptional Political Campaign

A gubernatorial campaign in Vermont is usually rather commonplace, involving little more than a decision which of two good and true men belonging to the same party shall be next governor. Rival legislative policies seldom enter, and novelty in methods is equally rare. The present campaign opened in the conventional way, with two aspirants in the field—Gen. J. G. McCullough of Bennington and Dr. W. Seward Webb of Shelburne. The entrance a little later of Hon. F. D. Proctor, son of United States Senator Redfield Proctor, and the almost immediate withdrawal of Dr. Webb lifted the campaign a step above the commonplace. Hardly were the political forces readjusted when a fourth aspirant appeared—Hon. Percival W. Clement of Rutland, a former president of the Rutland Railroad and long and honorably identified with the financial and political interests of the commonwealth. He came

into the field as a champion of high license and an uncompromising opponent of the prohibitory law, of which Mr. Proctor is an avowed supporter and to which Mr. McCullough is not unfriendly. Traveling from place to place in his private car, accompanied by a quartet of colored singers, and pressing into the service a brass band whenever one is available, he attracts large audiences. His attacks upon prohibition and prohibitionists are so unjust, sometimes even violent, as to be practically harmless.

This activity in the interest of high license is largely due to the better enforcement of the liquor laws within the past two or three years. It is also provocative of good work on the part of the friends of temperance and prohibition. The subject is receiving increased attention in the churches, and the Anti Saloon League has sixty men in the field during the month of May, among them many leading clergymen, lawyers and business men. The subject is presented with intelligence and earnestness and cannot fail to bear helpfully upon the present law and the cause of temperance and good morals.

### Innovations at Burlington

At First Church, Rev. G. G. Atkins is reading to large Sunday evening audiences successive chapters of an original story, entitled *A Visit to Idealston*, which deals with civic problems. Idealston is a city presenting essentially the same civic conditions and problems as Burlington. The story has a practical aim, and is heard with interest by those who have at heart the best life of the community. At the May communion eleven members were received. Mr. Atkins is one of the Dartmouth College preachers.

College Street Church, Rev. G. H. Beard, pastor, has adopted a new form for admission of members. Creedal subscription has been dropped and a simple personal dedication to Christ and covenant with the church is made the basis of membership. This step was taken after the committee having the work in charge had canvassed the matter thoroughly, informed themselves as to the practice of several representative churches of our order and secured the opinion of leading pastors and teachers, nearly all of whom approved heartily the proposed change. This action of the church does not mean that it is to have no creed to stand as an expression of belief and basis of teaching, but simply that subscription to its creed is not to be made a condition of membership. Eleven members were added at the last communion.

### An Experiment in Church Federation

An interesting experiment is being tried at Castleton. Fifty years ago this was one of the most important towns in western Vermont, with a Congregational church of over 200 members and a strong Methodist church.

Social and business changes have brought both down to the point where for several years the Congregational church has supported a pastor with great difficulty, and the Methodist pulpit has been supplied from a neighboring town. Last fall, the Congregational pulpit being vacant, a movement was

started for bringing the churches together in their common work. The way had been prepared by united work in a good literature club and other organizations for the public welfare. Committees were appointed, the matter was thoroughly canvassed and a surprising degree of readiness for the new arrangement was discovered.

Articles of federation were adopted, stipulating that each society shall keep its own organization for the present; that there shall be a joint prudential committee; that religious services shall be held half the year in each church; that money shall be raised for denominational purposes by each church separately; that hymns for congregational singing shall be such as are common to the hymnals of both churches; and that "a minister shall be employed to preach the gospel of Christ and the principles of Christian living, and not any 'ism'—in other words liberal as to doctrine."

The new plan went into operation Apr. 1, with Rev. J. R. Mowris of the Methodist conference as pastor. The Sunday schools and young people's societies have been consolidated, money has been raised easily to support the united work, congregations are large and enthusiastic and people are seen in church who have not been there for years.

Whether the plan succeeds perfectly or not, it is certainly a step in a direction in which Christian forces in many towns must move.

C. H. S.

### A Flourishing Union Work

The Union Church at Proctor, the only English-speaking Protestant church in a village of 2,500 people, is an interesting illustration of the possibility of Christian union, where common sense prevails and there are no disturbing traditions to be overcome. The church brings the Christian forces of the town together in one fellowship, and is doing an aggressive work under the lead of Rev. G. W. C. Hill, who is just closing his third year with them. The membership is largely made up of young men employed in the marble works and their families. Senator Proctor and his son, Fletcher Proctor, the president of the Vermont Marble Co., take an active interest in the church and are liberal in its support. The past year the church has paid its running expenses, and has cleared nearly \$800 toward a debt incurred in building its beautiful and commodious house of worship.

C. H. S.

### Feminine Financiers

Capacity for money-making in our day resides by no means exclusively in men. In keenness of invention and rapidity of execution the palm must often be accorded the women of our churches. In Bennington County, the ladies of a Church Aid Society, in view of the heavy expense of repairs, resolved a year ago to raise \$1,000 in twelve months. Before the time limit had expired, they placed the amount in the hands of the society's treasurer. The plans of operating were mostly left to the heads of the seven divisions of workers, and the ways chosen were those of art in making things of use as well as of tasteful adornment.

One group gave an exhibition of pottery manufactured in Bennington half a century ago. Another prepared an orange marmalade, upon which they realized about \$40. A Japanese lawn party, with an exhibition of curios, was not only beautiful, but highly remunerative. A sale of buttons, expressly made for Old Home Week, brought \$100.

C. R. S.

## State Meetings

### OHIO

Mansfield's fair fame for hospitality was not in the least sullied by the hospitality with which First Church, under the pastorate of Dr. Charles Lemoine, entertained the semi-centennial meeting of this association. It was invited to celebrate the anniversary here, because this was its birthplace. The attendance, 250, was nearly as large as at any meeting in the last dozen years, and thoroughly representative. The sermon by the retiring moderator, Prof. E. I. Bosworth, was a fresh and forceful putting of the theme, The responsibility of the sons of God. His main proposition was that heirship meant chiefly responsibility. The sermon was frequently referred to throughout the session.

The election of Rev. Irving W. Metcalf as moderator and Rev. Jesse Hill as assistant secured a wholly satisfactory guidance of the meeting.

Two features of the program served in a measure to detract from its inspirational quality. It was so full that it strained time and human endurance to the utmost and left not a moment for discussion. Its historical nature gave it a statistical flavor and somewhat formal tone, and though every historical paper was excellent, the massing of them made the early part of the program a little heavy. Then, although the fiftieth anniversary of associated work in the state, the thirtieth year of organized home missionary work and the completion of fifteen years of service by Secretary Fraser justified another historical meeting, it was so close upon the heels of the meeting which celebrated 100 years of Congregational life in Ohio as to detract slightly from its freshness and interest. Yet there were messages not a few of power and charm and to many the meeting seemed of the highest order.

Dr. J. C. Jackson, formerly a Methodist, read a delightful paper on The Influence of Congregationalism on other denominations, which showed that he had made himself thoroughly conversant with our history. Rev. Jesse Hill's view of The Influence of other denominations on Congregationalism was comprehensive and well balanced. Rev. Leon Dawson discussed The development of work among young people, Mrs. Ellen J. Phinney the progress of woman's work, and Rev. John McCarthy our work among the masses. Dr. D. L. Leonard was at home on familiar ground when he spoke of 1852 as an epoch in Congregational history, as was likewise Dr. H. M. Tenney on Congregational progress for fifty years. These addresses came in the hour set apart to the Church History Society, whose career since 1890 has attracted much attention beyond the state.

President Thwing's address on Congregationalism's contribution to higher education was rich in discriminating allusion to many noble names. President Barrows's on Prayer was spiritual food to many hungry ministers, and Rev. E. A. Steiner's paper on Characteristics of a workman that needeth not to be ashamed was a gem from every point of view. President Perry spoke effectively of The bond of fellowship, as did Rev. P. D. Dodge on The culture of the spiritual life, and Rev. D. M. Pratt on The Christian in the state.

The devotional services, as always, were special features of the meeting. All our missionary societies had place on the program, and the offering for ministerial relief was the largest ever given. The association listened with great interest to Rev. Elizabeth Howland on Problems of the Country; to H. Clark Ford on Those of the City and to Dr. H. A. Schautler on Those of the Foreigner, because they defined our own needs with the authority of experts.

Dr. Gladden's presentation of Our shortcomings for half a century, Dr. C. S. Mills's Call to Duty, and Dr. A. M. Hyde's forecast of What the coming half-century ought to see

were ringing appeals for higher spiritual and organized life.

The writer, who has attended twelve meetings of this association, beginning with 1890, feels constrained to say that the conviction of the Ohio brethren that they have meetings rich in fellowship, great in thought, strong in influence and vitally consecrated is well founded. The next meeting will be in Akron.

E. O. M.

### KANSAS

The association met, May 6-12, at Manhattan, a typical Kansas town of 3,500 people. Its history reaches back to beginnings in Kansas. Its church, the fourth organized in the state, bears the mark of the pioneer in its stability in the faith and loyalty to Congregational institutions and principles. Rev. W. M. Elledge is the efficient pastor.

Rev. J. K. Miller, the Methodist pastor, voiced the welcome. An attempt to destroy his beautiful house of worship by dynamite, some months ago, because of opposition to joints, was unsuccessful, though the building was somewhat marred. The registrar, Rev. W. C. Wheeler, who is becoming a veteran in this service, did his usual painstaking work. Dr. Frank Fox performed his duties as moderator with promptness and tact. The absence of Rev. L. P. Broad and Mrs. Broad, now in California, was keenly felt. For eighteen years his was a prominent figure in our assembly. A warm greeting by telegraph was some compensation.

Our new superintendents, Rev. Messrs. H. E. Thayer and J. E. Ingham, showed that their work is well in hand and an aggressive campaign is in progress. Under self-support home missionary progress is gratifying. Notwithstanding change of administration, the second year closed with money in the treasury. Under the new leadership, as before, there is harmony and enthusiasm.

Sermons, addresses and papers, Rev. C. M. Sheldon's story—all were excellent and deserve separate mention. Dr. Liba's account of what he saw in India and Ceylon, made vivid by excellent stereopticon views, was of special value because from the standpoint of one of our most trusted pastors.

The most significant feature of the meeting related to educational institutions. Washburn College owes its origin to a movement in the association which had its inception in a meeting in Manhattan. The college was never in closer touch with the association, and never was its work more graphically set forth than in this meeting. A committee, with Dr. Richard Cordley as chairman, was appointed to consider the wisdom of recognizing Fairmount College as a Congregational institution.

A visit to the State Agricultural College, located here, with a student enrollment of nearly 1,500, was full of interest. An able paper on the Psychology of Childhood and Youth was presented by Prof. Norman Triplett of the State Normal at Emporia.

Interest culminated in an earnest plea, based on a study of conditions by Prof. A. M. Wilcox of Lawrence, that the denomination shall take measures to care for the nearly 200 Congregational students in the State University. The paper received serious consideration and discussion, and led to the appointment of a committee to devise practicable measures.

Salina was selected as the next place of meeting, with Rev. F. G. Ward as moderator.

W. L. S.

### INDIANA

A three days' session began May 12 with Hope Church, Anderson. This church has just attained self-support and with a fine building and no debt is well equipped for future work. Its pastor, Rev. W. B. Street, has contributed much to its success, and it is with deep regret that we note his resignation because of ill health.

The general theme was Congregationalism in Indiana. The sermon, by Rev. J. W. Bailey of Fort Wayne, was an able setting forth of

the most conservative theological positions. His fine spirit was especially acceptable. An impressive feature of the meetings was the memorial service to Dr. N. A. Hyde, rightly termed the "Father of Indiana Congregationalism." Addresses were delivered by Dr. E. D. Curtis, Dea. W. H. Qualfe, Prof. L. P. Alden and Dr. W. A. Waterman as follows: Biographical Sketch, Reminiscences of Early Days, Personal Tribute, Eulogy.

The presence of Prof. H. M. Scott, D. D., of Chicago Seminary, who spoke two evenings, was especially helpful. Rev. O. L. Kiplinger of East Chicago handled satisfactorily what is popularly supposed to be a layman's topic, Financing the Church; Rev. A. U. Ogilvie spoke strongly on The Church's Opportunity; and Rev. O. C. Helming convincingly on Congregationalism Fitted for Our Opportunities.

The new moderator is Rev. J. C. Smith of Alexandria.

### NOTES

Addresses timely.

Spirit optimistic.

Atmosphere cordial and fraternal.

Just a suggestion. Why not two days instead of three, or, better still, one instead of two?

Provision for the entertainment of delegates was ample and every convenience was provided, even to the telephone. Many a larger church has done worse; none have done better.

The moderator's handling of the meetings called forth much praise from all lovers of order. Each speaker received his full time but not a minute more. Discussions were brief but to the point. (They had to be.)

CHAMBERLAIN.



This young lady is looking into the baking powder question in a practical way. She will find that, using Cleveland's Baking Powder, and a Cleveland receipt book, she can make cake and rolls finer than the baker's and save half the cost.

Besides, she will be sure that they contain no alum and are absolutely pure and wholesome.

## The Question of Foreordination

AS STATED IN THE WESTMINSTER CONFESSION

God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only.

The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice (Chapter III. in the Confession).

AS EXPLAINED BY THE COMMITTEE ON REVISION

With reference to Chapter III. of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree

hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

## The Condition of Infants

AS STATED IN THE WESTMINSTER CONFESSION

Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word (Chapter X., Section 3).

AS EXPLAINED BY THE COMMITTEE

With reference to Chapter X., Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

## Biographical

REV. F. F. EMERSON

Rev. Forest F. Emerson of Providence, R. I., died in New York May 10, on the return journey from Summerville, S. C., where he had spent two hopeful but fruitless months in a brave last struggle to live. For several years his strength had been declining, making the burden of a pastoral charge impracticable; but he has supplied various pulpits with rare acceptance, preaching with a richness of thought and a spiritual fervor surpassed by none.

He has been an inspiring presence in the Providence Ministers' Meeting, greatly esteemed for his amiable character and his superlative gifts. He was a leader in the intellectual work of the gathering; the announcement that Mr. Emerson was to present a paper was the signal for a full room and the assurance of an hour of profoundest interest. As chairman of the program committee he revolutionized the exercises of the meeting, bringing them to a higher level than they had ever attained. As a critic, he was a master, at once keen, discriminating and generous.

He left a beneficent and imperishable impress upon the churches to which he ministered, and his memory will be held sacred at Gloucester, Hartford, Amherst, Mass., Newport, R. I., and Worcester, where he gave lavishly of his best. His sermons were notable for beauty and strength, in style chaste, in expression lucid, in aim direct and effective, in spirit deeply religious.

A man of true breadth, hospitable to truth and not afraid of knowledge, he rejoiced in every forward step, and he felt that to believe in the age to which he belonged was compatible with the most reverent faith in God and an unqualified loyalty to his Lord Christ.

M. L. W.

It is reported from Paris that agents of Boer families are buying large tracts of land in Madagascar with a view to settlement.

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**Furnished Cottage** to rent by the month at South Hyfield, Essex Co., Mass. Electric to cities and beach. Rates low. Joseph Wheelwright, Prescott, Mass.

**Wanted,** position as companion to invalid traveling, by widow aged 35. Experienced, bright, entertaining; good packer, sews neatly. Or as managing housekeeper for widower. Address Mrs. E. W. B., care *The Congregationalist*.

**A Trained Nurse,** with best of references as to character and ability, desires to travel with an invalid, or family, or to find a position as nurse in a boarding school or other institution. Address A. D. E., 7 Carpenter St., Salem, Mass.

**An Educated Young Woman** of good family wishes a position to write or read aloud for several hours daily. Competent to give work in physical culture. Willing to travel. References given. M. E. M., care *The Congregationalist*.

**Wanted,** a lady, graduate of college, to establish a Home School for young girls in Bradford, Mass. There is a distinct call for such a school here. A fine school property can be obtained on easy terms. Address I. N. Carleton, Ph. D., Bradford, Mass.

**Foster Cottage, Lisbon, N. H.** Beautifully situated near the mountains, on a bluff. Long veranda, telephone, golf, lawn tennis. Accommodates from 10 to 15 boarders. Season opens June 1. Post Office and Depot 8 minutes. Mrs. J. L. Foster, Proprietor.

**Andrews Point, Pigeon Cove.** Well furnished cottage to let. Ten rooms, twelve closets, laundry shed, small cellar. \$250 season, 4 months. Address J. A. V. Hurd, Pigeon Cove, Mass., or owner, M. E. Thalheimer, Avondale, Cincinnati, O.

**Furnished House,** fourteen rooms, spacious grounds, taxed for \$20,000, best residence section Broadway, Cambridge, Mass. For rent July and August, price \$100. Fare five cents to seashore. Address Rev. R. A. Beard, Cambridge.

**Rooms and Board** at Revere Beach, near the Boulevard. Ministerial discount to all till June 17. About this and the Boston Evangelical Institute, whose graduates—male and female—are mostly preachers, address Rev. J. P. Bixby, Revere.

**A Rare Opportunity** for a church where the needs of the field do not demand the whole of a pastor's time, to secure the services of a clergyman who desires to divide his time between church and literary work. Address N. N., care of *The Congregationalist*.

**A Lady's Companion** wanted by an elderly lady. Must be a person of refinement and Christian character, between the ages of 30 and 50. Light household duties and some sewing required. Servant kept. Suburb of Boston. Give references and state remuneration expected. Address L. M. N., P. O. Box 2074, Boston.

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## Record of the Week

## Calls

ALEXANDER, JAS. L., Chicago Sem., to Middleville, Ont. Accepts.  
 BARTHOLOMEW, NOYES O., Gross Park Ch., Chicago, Ill., to S. Denver, Col. Accepts.  
 BENEDICT, GEORGE, to remain a fifth year at North Abington, Mass. Accepts.  
 BRADFORD, EMERY L., Buxford, Mass., to East Weymouth. Accepts.  
 DAVIES, JOHN W., Chicago Sem., to Creston, Ill. Accepts.  
 DIETRICK, WILL A., South Ch., Lorain, O., accepts call to Lakewood Ch., Cleveland.  
 EMMONS, HENRY V., for twelve years pastor at Kittery Point, Me., to Northboro, Mass. Accepts.  
 GALE, THOS. P., Yale Sem., to Robinson, Ut. Accepts.  
 GILLETTE, EDWIN C., Southfield and New Marlboro, Mass., to Canaan, Ct. Accepts.  
 HAWKES, GEO. B., Hartford Sem., to Canton, S. D. Accepts.  
 HOTZE, WM. R., Gilead, Me., to Winterport.  
 JEFFERIES, JOHN, Milford, Neb., to Camp Creek and Minersville. Accepts, residing at Camp Creek.  
 JONES, CHAS. A., Kane, Pa., declines call to Meadville.  
 KENT, LAURANCE G., Le Mars, Io., to Cherokee.  
 RICE, GUY H., lately of Julesburg, Col., to Arlington, Neb. Accepts, and is at work.  
 ROPES, JAS. H., Harvard Divinity School, declines call to principalship of Phillips Andover Academy.  
 SMITH, HOWARD N., Cleburne, Tex., to become C. S. S. and P. S. Supt. for Oregon. Accepts, beginning June 1.  
 SMITH, WESLEY W., Staffordville, Ct., to Weybridge, Vt.  
 WARNER, ALEX. C., Coalville and Echo, Ut., to Green River, Wyo.  
 WILLIAMS, THISTLE A., Chicago Sem., to Wau-pun, Wis.  
 WOODRUFF, PURL G., Westville, Fla., to Shelby and Tallahassee, Ala.

## Ordinations and Installations

BROWN, G. C., i. Swedish Ch., E. Greenwich, R. I., May 3.  
 CASTRO, FRANCISCO, o. Humacao, Porto Rico.  
 SLEEPER, WM. W., i. Wellesley, Mass., May 13.  
 STACKPOLE, MARKHAM W., o. and i. Magnolia, Mass., April 29. Sermon, Rev. C. F. Carter; other parts, Prof. W. H. Ryder, Dr. D. S. Clark, Rev. Messrs. J. W. Buckham, R. P. Hibbard, G. A. Jackson and E. L. Anderson.

## Resignations

ARMS, WM. F., Essex, Ct., postpones date of resignation till Aug. 1, 1903.  
 BEACH, DAVID N., First Ch., Denver, Col.  
 BELANGER, J. ALPHONSO, Wallingford, Vt.  
 BOWEN, JOSEPH, Tucson, Ariz., to take effect June 29, after five years' pastorate.  
 BROOKS, W. H., Jennings, Okl.  
 BROWN, WM. T., Plymouth Ch., Rochester, N. Y., to take effect July 1. Because of changes in belief he leaves the ministry.  
 ELSON, GEO. W., Atlanta, Mich.  
 HALL, C. J., associate pastorate of Tabernacle Ch., Denver, Col.  
 MITCHELL, GEO. W., Franklin, Neb., to give his time to raising an endowment fund for the four Congregational academies of the state.  
 SNYDER, OWEN M., Freeland, Mich.  
 WOOD, STEPHEN R., Plymouth Ave. Ch., Oakland, Cal.

## Dismissions

CONRAD, ARCTURUS Z., Old South Ch., Worcester, Mass., April 18.

## Churches Organized and Recognized

BOVINA, COL., 27 April, 13 members. Out-station of Flagler-Arriba field. Rev. C. W. Smith, pastor.  
 CENTRAL NYACK, N. Y., rec. 29 April, 42 members. Rev. Harry A. G. Abbe, pastor.  
 CEYLON, O., rec. 8 May.  
 KNOX CENTER, NEB., formerly known as Sparta, rec. April 30.  
 LIBER, IND., 29 March. 36 members, 24 being received on confession of faith. Rev. W. H. Conner, Portland, pastor.  
 PLEASANT VALLEY, WIS., 2 May. 30 members. Rev. Louis Ruge in charge.

## Summer Supplies

FISHER, JESSE L., Curtis, Neb., at Eustis once each month.  
 MARTIN, J. J., Tryon, Okl., at Independence.  
 PALMER, ALBERT W., Yale Sem., at S. Wallingford, Vt.  
 PALMER, WILLARD H., Andover Sem., at Isle au Haut, Me.  
 ROSE, STIRLING, Canadian Cong. Coll., at Kingston, N. S.  
 ROUNDY, RODNEY W., Yale Sem., at Roxbury, Vt.  
 SCHRAG, ASTOR, Canadian Cong. Coll., at Burford and New Durham, Ont.  
 SEABURY, WARREN B., Hartford Sem., at Weatherfield Center and Bow, Vt.

SLOAN, WM., Gallup, N. Mex., at Holbrook, Ariz., week day service.  
 SMITH, ALLEN J., Marlboro, N. H., at Harrison Ave. Ch., Oklahoma, Okl.  
 STORM, JULIUS E., Hyannis, Neb., at Harbine and Plymouth, with residence at Lincoln.  
 WILLETT, HERBERT L., Chicago Univ., at Union Park Ch., Chicago.

## Dedications

DRACUT, MASS., First, Rev. J. A. McKnight: rededicated, May 11, free of debt, its house of worship, enlarged and repaired at a cost of \$2,200.  
 GLOUCESTER, MASS., Bethany Chapel, erected by Home Miss'y Society on land given by members of Trinity Church, dedicated free of debt, May 15.

## Personals

BARTON, WM. E., was in his pulpit at First Ch., Oak Park, Ill., May 11, after a trip to the Holy Land. He was warmly welcomed. Members of the Sunday school brought him so many flowers that it required nearly twenty of them to carry them to his home, where they were permitted to see some of the curious things which the Doctor secured on his trip.  
 CUTLER, CHAS. H., First Ch., Bangor, Me., has received appointment as chaplain of the Eastern Maine Insane Hospital, and will hold services there on Sunday afternoons.  
 HUNTINGTON, CHAS. W., High St. Ch., Lowell, Mass., has been granted a three months' leave of absence, which he will spend in Europe, sailing early in June.

## Anniversaries

SALEM, MASS., Crombie Street, Rev. J. W. Buckham: seventieth of organization, May 2-4.  
 WEYMOUTH, MASS., Pilgrim, Rev. T. H. Vincent: the fiftieth of organization.

## Material Progress

BERLIN, MASS., First, incorporated last year, has just received from the parish its church edifice, with all other real and personal property, the parish disbanding. During the acting-pastorate of Rev. A. P. Pratt, just called to the permanent pastorate, there has been a complete reorganization of church and Bible school. A large carriage barn has been built, a piano purchased and a new bell placed in the belfry.  
 BLUESCREEK, O., Rev. C. A. Gleason: a fine new organ for the home church and a second-hand one for out-station at Moore's Schoolhouse, where services are being held and a Sunday school is in prospect.  
 EAST LONGMEADOW, MASS., Rev. H. C. McKnight: parsonage repaired.  
 KANE, PA., Rev. C. A. Jones: \$4,000 pipe organ.  
 MIDDLETOWN, CT., First, Rev. A. W. Hazen: raised \$1,700, May 11, to pay a debt and make needed improvements.  
 TORRINGTON, CT., First (West Torrington), Rev. T. C. Richards: thorough renovation of grounds, including new walks, grading, curbing and draining, at a cost of several hundred dollars.

## American Board Personals

BELL, MISS DIADEM, Milton, Nova Scotia, sailed from Boston, May 21, to join for the first time the West Central African Mission.  
 MELVILLE, MARGARET W., sailed from Boston, May 21, returning to her work in connection with the West Central African Mission.  
 WELLMAN, MRS. F. C., with her children, sailed from Boston, May 21, to join her husband in the West Central African Mission.

## April Receipts of the A. B. C. F. M.

	1901	1902
Donations, Legacies,	\$40,494.91*	\$43,188.81*
	17,299.64	32,494.38
	\$57,794.55	\$75,683.19
8 mos. 1901	\$314,150.96*	8 mos. 1902
Legacies,	90,004.05	\$347,983.12*
	\$404,155.01	\$2,931.25
		\$440,914.37

\* Not including receipts for the debt.

Increase in donations for eight months, \$33,832.16; increase in legacies, \$2,927.20; total increase, \$36,759.36.

The debt of the Board Sept. 1, 1901, was \$102,341.38. Receipts for the debt in April, not included in the above statement, are \$8,310.57; and for eight months, \$81,994.41.

The New York Sun's New Orleans correspondent reports a wave of prohibition sentiment sweeping over the Southwest which promises to make Louisiana, Mississippi and Texas prohibition states very soon. The movement is religious in its origin, the preachers and the W. C. T. U. being prominent as advocates. Disfranchisement of the Negro is credited with making for prohibition success. Lack of fear of the Negro vote has enabled, it is said, the decent white voters to join on an issue other than the color issue.

**Mellin's Food**  
 will make cow's milk agree with your baby.

Write for a free sample.

Mellin's Food Co.,  
 Boston, Mass.

We have no agents or branch stores.

## Reduced Prices on Suits and Skirts.

A FEW weeks ago an importer received a large shipment of fine suitings and skirtings. They arrived too late, however, for his trade, and he offered them to us at a considerable reduction from regular prices. We purchased the choicest part of the lot, and shall make these goods into suits and skirts, to order only, at one-third less than regular prices. Nearly all of our styles and materials share in this sale. Note these reductions:

Suits of all-wool materials, former price \$10, reduced to \$6.67.

\$12 Suits reduced to \$8.

\$15 Suits reduced to \$10.

Skirts, former price \$5, reduced to \$3.34.

\$6 Skirts reduced to \$4.

\$7.50 Skirts reduced to \$5.

\$10 Skirts reduced to \$6.67.

Rainy-day, Golf and

Traveling Skirts,

former price \$6, reduced to \$4.

\$7.50 Skirts reduced to \$5.

\$9 Skirts reduced to \$6.

Reduced Prices on Traveling Suits, Rainy-day

Suits, Raglans, Riding-Habits, etc.

Shirt-Waist Suits and Wash Dresses, \$3 up.

Wash Skirts, \$3 up.

Catalogue Samples and Bargain-List will be sent

free at your request, but write quickly, for the choicest goods will be sold first. If you are not satisfied with what you get from us, send back the garment and we will refund your money.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, New York.

Customers say,  
 "Our friends ask  
 us where we find  
 such gloves."



## The Duchesse Glove

Is sold only by us, and it has no equal

We send it everywhere by mail and fully warrant it.

CLASPS, \$1.50. BUTTONS OR HOOKS, \$1.75

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THE STERLING RUG WORKS,  
 21 Scotia Street, Boston,

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## STERLING RUGS

From Old Discarded Carpets.

Send for Illustrated Booklet.

## The Business Outlook

Advices and reports respecting general trade conditions are more irregular. The industrial situation has been thrown into some degree of uncertainty by the big anthracite coal strike and by the threat of the labor leaders to call out the soft coal miners as well. Already the newspapers are printing predictions of a coal famine, and if the strike is a prolonged one, especially if the soft coal miners strike, the effect on the iron and steel industry will probably be very serious.

Strength is still to be noted in several staples where speculation has not been rampant. Wheat is particularly firm and is to be accounted for by the strong statistical position of this cereal. In dry goods, the decline in print cloth prices is not taken as an evidence of weakness, although the market in the East is quiet. A little better demand for raw wool is to be noted, while new wool in the West is active at firm prices. The strike of the woolen mills operatives is gradually losing ground. Woolen mills are busy on dress wools, and overcoatings are ordered ahead. Shoe manufacturers report a slightly better demand, but the industry as a whole is not in a completely satisfactory position. Lumber, hardware and building materials continue active at firm prices.

Monetary conditions have eased off considerably, but this relief, so far as favorably affecting the stock market is concerned, has been offset by the ill effects of the great coal strike. Speculation is now very dull, largely for professional traders, and looks as though it might remain so through the summer.

## In and Around Boston

### Mr. Horder at Central

Rev. W. Garrett Horder of London preached at Central Church last Sunday. Besides the usual congregation, a number were present of those who knew Mr. Horder through his hymn-books and his work in hymnody. His morning sermon, on the life of faith in the Son of God, was practical and uplifting, with apt illustrations. In the afternoon he spoke on the well-rounded Christian life. He seemed impressed with the cathedral-like character of the building, remarking, in private: "We have nothing like this in England. You ought to have a bishop to occupy this place." Mr. and Mrs. Horder's time is filled with engagements during the week. They are spending some time at the State Association meeting at Plym-

outh, and next Sunday Mr. Horder is to preach at Harvard in Appleton Chapel. They will be guests while in Cambridge of Col. T. W. Higginson.

### Ten Years in Revere

The observance last week of the decennial anniversary of Rev. W. S. Eaton's pastorate at Revere was of special significance because it is one of the longest in his ministerial association. In recognition of his services to church and community, a reception was given him, when felicitous greetings, words of high appreciation, were brought by representatives of the town, the local churches and the conference. Gifts, including a generous purse, were presented.

Mr. Eaton came to Revere at a critical period in the town's conflict with the saloon. He at once joined forces against the traffic and has been a strong factor in maintaining righteousness. In these ten years 154 members have been received, doubling the enrollment. The church has prospered financially and important improvements have been made in the property.

### The Ministers' Meeting

The session Monday was given over to miscellaneous matters and a paper by Dr. C. L. Morgan against the proposed changes in the rules of the State Association. Dr. W. H. Albright was inducted into the office of moderator and a vote of thanks passed to his predecessor, Rev. G. A. Tewksbury.

### Troubles and Triumphs in the First Presbyterian Church

Charges were made against the pastor, Rev. Dr. Scott F. Hershey, some time ago by members of the church to the effect that he admitted unfit persons into the church and into office and managed its affairs unworthily. The case was brought before the presbytery, where the pastor was fully vindicated, the leaders of the disaffection removed from office, and they and some of their followers removed from membership. The presbytery directed Dr. Hershey to continue his work, but he feels that he can do a better work elsewhere, and the difficulties having now been settled has announced to his people that he will resign in the autumn.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 16

Mrs. Henry Fairbanks, as leader, made the keynote of the meeting "Every service is the service of love."

Miss Child told of the Women's Missionary Society in Tungoh having sent a contribution to help work in other lands, in spite of the desolation wrought in Christian communities in their very midst, seeming not to think it possible to leave their pledges unredeemed.

The work in Van, with its flourishing girls' school, can hardly be mentioned without speaking of the orphanage, the funds for which come from sources outside the board's treasury, and to which Dr. and Mrs. Reynolds give much time and care. The number for the last year averaged 450. The arranging of marriages is an important part of Mrs. Reynolds's responsibility.

Mrs. Wellman of West Africa was introduced, snatching a few minutes from her busy hours of preparation for her speedy departure. Alluding to a Friday meeting in old Pilgrim Hall six years ago, before she went to Africa, she said, "I am ten times more a missionary than I was then," and the enthusiasm and hopefulness of her five-minutes' address will add to the list of interested friends whom she leaves behind. She sailed May 21, accompanied by Miss Margaret Melville, returning to her station, and Miss Diadem Bell, recently appointed to that mission.

## For Graduation Dresses

We have always made a specialty of White Materials for Graduation Dresses, never failing to have in large variety all the favorites of the season.

Our collection is now ready and ladies will find a tempting array of snowy fabrics awaiting their choice.

## White Goods Dept.

### Linen Section

Swiss Muslins 32 in., the yd. 25c to 62½c  
French Muslins 48 in., the yd. 50c to 1.00  
Organdies 68 in.,..... the yd. 75c to 1.25  
Dotted Swiss 30 in., the yd. 25c to 62½c  
Persian Lawns 32 in., the yd. 25c to 62½c  
Victoria Lawns 36 in., the yd. 25c to 50c  
Dotted Lawns 30 in., the yd. 25c to 62½c  
Lace Lawns 27 in., the yd. 12½c to 37½c  
India Linens 36 in., the yd. 20c to 50c

## Wash Goods Dept.

### Dress Goods Section

Silk Striped Crepes, 27 in., the yd.....50c  
Pois Brilliant, 25 in., the yd.....62½c  
Lace Stripe Taffeta Cords, 27 in., the yd. 50c  
Silk Muslins, 29 in., the yd. 39c and 50c

## White Silks

Fine Taffetas, 19 in., the yd. 59c, 75c, 85c  
Japanese Silks, 27 in., the yd. 50c, 75c, 1.00  
Shanghai Pongee, 26 in., the yd.....85c  
Crepe de Chine, 24 in., the yd.....1.00  
Satin Lucerne, 24 in., the yd.....1.00  
Louisine, 20 in., the yd.....1.00

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## GAS FACTORIES

### In People Who Do Not Know How To Select Food and Drink Properly.

On the coffee question a lady says: "I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit."

Finally I concluded to give up my coffee and tea altogether and use Postum Coffee. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to any one who would take it.

I noticed later on in one of the advertisements that Postum should be boiled at least 15 minutes to make it good. I asked the cook how she made it, and she said, "Just the same as I did tea, being careful not to let it steep too long."

I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 or 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since.

My sick headaches left entirely, as did my sleepless nights, and I am now a different woman." Name given by Postum Co., Battle Creek, Mich.

If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

## The Berkshire Evangelical Union

Over a year ago the ministers of the different evangelical churches of Berkshire County resolved to make a union effort to present the claims of the gospel in all parts of that county. Two weeks ago the same body of ministers came together to report the results of the movement and to decide what could be done in the future. Rarely has a more instructive or important meeting been held. Those present included representatives of the Episcopal, Methodist, Baptist, Congregational, Adventist denominations, and the utmost unanimity and earnestness of spirit prevailed. A brief report was read by the secretary and treasurer, Rev. Jesse Croker of Dalton, and the ministers who had given their time and strength to this special effort rehearsed their experiences and impressions. Into each community desiring these services two ministers had come of different denominations, and in co-operation with the local churches had made an effort to reach every family and in the smaller places every individual not already connected with some church. For nearly six months this work continued.

Results varied. In some places the good effect appeared in winning back to the church members who had long been absent. In one church a disastrous quarrel was overcome and forgotten. In a little community in the southern part of the county two churches which had been jealous of each other were brought together in the common work of the gospel. In Becket sixteen conversions were reported; in Otis and New Boston nearly as many. In Middlefield a house-to-house canvass had been made with good results. In West Stockbridge a systematic work for children had been begun. At Richmond Furnace many were reached who hitherto had remained aloof from the church.

But the best result of the movement is the permanent organization of the Berkshire Evangelical Union, which will continue to conduct such campaigns from time to time, to the lasting good of the county and of the individual churches. Any who desire information for similar organizations elsewhere may obtain it from Rev. Jesse Croker, Dalton, Mass.

R. C.

## Aftermath from the New Hampshire Association

BUSINESS

The Committee on Five Feeble Churches, appointed at a previous meeting as a result of the faithful prodding of Secretary Gerould, reported through its chairman, Rev. L. H. Thayer. It recommended that all five churches be continued for the present, but that each case be investigated on the ground; and announced that the Home Missionary Society was planning to appoint a missionary for

## FAT VS BRAINS

Food That Makes Brilliant Newspapers.

Nervous prostration cannot continue if the right kind of food is used, but food that will build fat does not always contain the elements necessary for rebuilding the soft gray matter in the nerve centers.

A lady tells how she got well from using Grape-Nuts Breakfast Food. "I was treated by several physicians at the hospital. My disease was pronounced neurasthenia (nervous prostration). The doctors gave me various nerve tonics without producing any beneficial results. I finally got so weak that I could not work either physically or mentally. About two years ago I began the use of Grape-Nuts and a marked improvement set in at once. In eight weeks I had regained my strength and could do my old work even better than before, that of writing for the press. All honor to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

this service, with a view to resuscitating such as showed promise. The committee advised, however, that the Monroe church be disbanded and that its members unite with the Methodist church near by. Rev. C. L. Merriam, delegate to Andover Seminary, reported that he found not a propaganda, but a genuine institution of Christian learning of which every Congregationalist should be proud. At the suggestion of Rev. James Alexander the Strafford Association was asked to include certain New Hampshire churches now affiliated with Maine. Rev. W. L. Anderson of Exeter was appointed moderator for next year, and Rev. H. H. Wentworth of Goffstown, vice moderator.

### SUGGESTS

The study of child psychology well-nigh justifies the hope that through the plasticity of early years we may break with the past and remove from the child the often baleful weight of his heredity.—Supt. Henry C. Morrison.

Mental and moral efficiency rests far more heavily upon the structure of habit than upon the brilliant flashes of mental power or the heroic sacrifices of which one may occasionally be capable.—Supt. Henry C. Morrison.

There are no soft places for a conscientious minister in a modern church. The tyro who thinks so will be quickly undeceived, and the man who keeps looking for them is not the man that a modern church wants. It is from soul travail now, as in apostolic times, that fine impulses and noble achievements are born.—Rev. James Alexander.

The acting pastors are fast gaining upon us, and at the present rate of increase the installed pastor will soon become as much of a rarity as buffalo on the Western plains. Congregationalism will then have become an independency, and the principle of fraternity will be limited to the annual gatherings in conference and general association.—Secretary Gerould.

That the proportion of gifts of the dead to the living is larger here than in neighboring states is due to the economy of those of small means who through a lifetime hold steadily to the purpose of giving what they have to the cause of Christ in the state. Hence the immeasurable value of continuity of life, as the kingdom of God passes on from one generation to another.—President Tucker.

To bring to pass, by means of the stress and strain and tragedy of countless centuries of groping life, a society of beings, supreme over creation, in which there will exist the power to do evil but the choice to do good—this is salvation. . . . It was for this that the Eternal Love, the Logos . . . came, . . . to fall a bleeding, broken, thorn-crowned sacrifice on the altar of the brutal willfulness of man.—Rev. Thomas Chalmers.


I know not what religious awakenings, what revivals of spiritual life, what quickenings of moral passion may mark the new century, but I have no doubt that what would show most blessed results in realizations of Christian character is such a revival of faith in the personal Lord as shall quicken the consciousness of men respecting the immediate, personal relationship of the human soul to God.—Dr. George E. Hall

## Temperance

The report that the Glasgow, Scotland, magistrates have decided to refuse licenses to hotels, saloons, restaurants, railway bars, etc., where women are employed as barkeepers, shows that the ethical sense of Scotchmen is taking on finer edge.

The Prussian minister of education, Dr. Studt, has issued an order to the national school authorities urging the necessity of popular enlightenment as to evil effects of intemperance, and urging that the school authorities do their part in making for better standards of conduct.

The Bishop of London, Viscount Peel and Lady Henry Somerset have recently testified that drunkenness among English women is increasing at an alarming rate, the number of convictions of London women for intoxication having risen from twenty-five to fifty-one per thousand within a few years. The Bishop of London told of many cases among the upper circles of society where husbands had been dragged down to poverty and disgrace by the drunkenness of wives.



**You're killing two birds with one stone when you use PEARLINE.**

**"Work" and "Wear" are both avoided by washing without rubbing,—the PEARLINE way. More economy. You save health, strength, and money when you use PEARLINE. Facts never disproved. The common sense, up-to-date way of getting things clean is the**

**Pearline Method 660**

## Libby's Substantials

Are prepared in large quantities, and have a flavor and excellence that can not be found in meat foods prepared at home.

They come in key opening cans, are ready-to-serve, and fit every occasion.

Libby's Atlas of the World with 32 new maps, size 8 x 11 inches—the practical home Atlas—sent anywhere for five 2-cent stamps. Booklet free, "How to Make Good Things to Eat."

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**On Jellies**  
preserves and pickles, spread a thin coating of

**PURE REFINED PARAFFINE**

Will keep them absolutely moisture and acid proof. Pure Refined Paraffine is also useful in a dozen other ways about the house. Full directions in each package. Sold everywhere.

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address:

**JOHN A. SMITH,**  
4200 Germania Bldg., Milwaukee, Wis.

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**Roche's Herbal Embrocation.**

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

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Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

## Meetings and Events to Come

**NEW YORK CLERICAL UNION**, The Chelsea, West 23d Street, May 26. Speaker, Rev. C. E. Jefferson.

**PROVIDENCE MINISTERS' MEETING**, May 26. Subject, "Is 'Person' Synonymous with 'Separate Being'?" speaker, Rev. E. T. Root.

**MINNEAPOLIS MINISTERS' MEETING**, May 26. Subject, Truths Emphasized in Hawthorne's Mosses from an Old Manse; speaker, Rev. Wm. A. Wilkinson.

**MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS**, Supreme Judicial Courtroom, Somerset Street, May 28, 5 P.M. Public meeting of the convention, New South Ch., cor. Exeter and Newbury Streets, 11 A.M., May 29. Sermon, Rev. Carleton Staples of Lexington.

**WOMAN'S HOME MISSIONARY UNIONS**, Plymouth Ch., Syracuse, N. Y., June 3.

**CONGREGATIONAL HOME MISSIONARY SOCIETY**, Syracuse, June 3-5.

**INTERNATIONAL MISSIONARY UNION**, Clifton Springs, N. Y., June 4-10.

**CANADA ASSOCIATION**, Ottawa, June 4.

**BOSTON CONGREGATIONAL CLUB**, Ladies' Night, Tremont Temple, June 5.

**IOWA COLLEGE ANNIVERSARIES**, Grinnell, Io., June 6-12.

**TRIENNIAL INTERNATIONAL SUNDAY SCHOOL CONVENTION**, Denver, June 26-30.

**HARVARD SUMMER SCHOOL OF THEOLOGY**, Cambridge, July 1-18.

**NATIONAL EDUCATION ASSOCIATION**, Minneapolis, Minn., July 7-11.

**BAPTIST YOUNG PEOPLE'S UNION**, International Convention, Providence, R. I., July 10-13.

**SILVER BAY CONFERENCE** of leaders of young people in missionary work, July 16-25.

**NORTHFIELD STUDENT CONFERENCE**, June 27-July 6; Summer Bible School, July 1-30; Conference of Christian Workers, Aug. 1-17.

**FORWARD MOVEMENT**, General Council, Silver Bay, N. Y., July 26-Aug. 4.

**WORLD'S STUDENT CHRISTIAN FEDERATION**, Sorø, near Copenhagen, Denmark, Aug. 12-16.

**WORLD'S CONFERENCE Y. M. C. A.**, Christiania, Norway, Aug. 20-24.

**BROTHERHOOD OF ST. ANDREW**, Convention, Boston, Oct. 9-12.

**AMERICAN BOARD**, Oberlin, Oct. 14.

**ALL NEW ENGLAND C. E. CONVENTION**, Boston, Oct. 14-17.

**AMERICAN MISSIONARY ASSOCIATION**, New London, Oct. 21-23.

**WOMAN'S BOARD OF THE INTERIOR**, Chicago, Oct. 28-30.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Boston, Oct. 29.

**WOMAN'S BOARD OF MISSIONS**, Washington, Nov. 5, 6.

### STATE MEETINGS

Additions or corrections should be promptly sent.

Rhode Island,	Kingston,	May 27, 28
Iowa,	Des Moines,	June 3-6
Louisiana,	Lake Charles,	June 5
Vermont,	Springfield,	June 10-12
Connecticut,	Hartford,	June 17, 18

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**BRADLEY**—In Haverhill, May 13, Lucretia L. Bradley, aged 95 yrs., 2 mos., 2 dys. Funeral was held Friday, May 16, from the West Parish Congregational Church, Haverhill, of which Mrs. Bradley was the oldest member.

### For Torpid Liver

#### Horsford's Acid Phosphate.

Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.

**GREER**—In Providence, R. I., May 12, the wife of Rev. James Greer, pastor of Academy Ave. Ch., Providence.

**HASKELL**—In Gray, Me., May 11, Rev. John Haskell, aged 81 yrs., 3 mos. A graduate of Bowdoin College and Bangor Seminary, he had held pastorates in Dover, Raynham and Ellerica, Mass.

**LELAND**—In Lowell, May 15, after a three years' illness, Rev. Willis D. Leland. A graduate of Harvard College and Andover Seminary, his pastorates have been in Amherst and Exeter, N. H., Weymouth and Lowell, Mass., where for seven years he served Pawtucket Ch., uniting its people and inciting them to build a long needed house of worship.

**STONAKER**—In Trenton, N. J., May 17, Mrs. Catherine Choate Stonaker, aged 68 yrs., daughter of the late Rev. Robert Crowell, D. D., of Essex, Mass.

**WARDWELL**—In New London, Ct., on Monday, May 12, Maria Talcott, widow of the late John M. Wardwell.

### REV. ADDISON LYMAN

Rev. Addison Lyman was born in East Hampton, Mass., December, 1813 and died in Grinnell, Iowa, May 7. He was a graduate of Williams College and Auburn Seminary. He labored as teacher and pastor at several points in Illinois and Iowa, always faithfully and efficiently. During the last eight years he has lived in Grinnell, retired from active service, but has been earnest and efficient in all forms of Christian activity, even in his eighty-ninth year. He taught his Sunday school class regularly, including the last sabbath of his life.

## June Weddings

We have a large and attractive stock of **Rich Cut Crystal Glass**, adapted to **bridal Gifts**, to be seen in the **Enlarged Glass Department** on second floor, in single presentation pieces. Also **Stam Ware** in dozens or full services.

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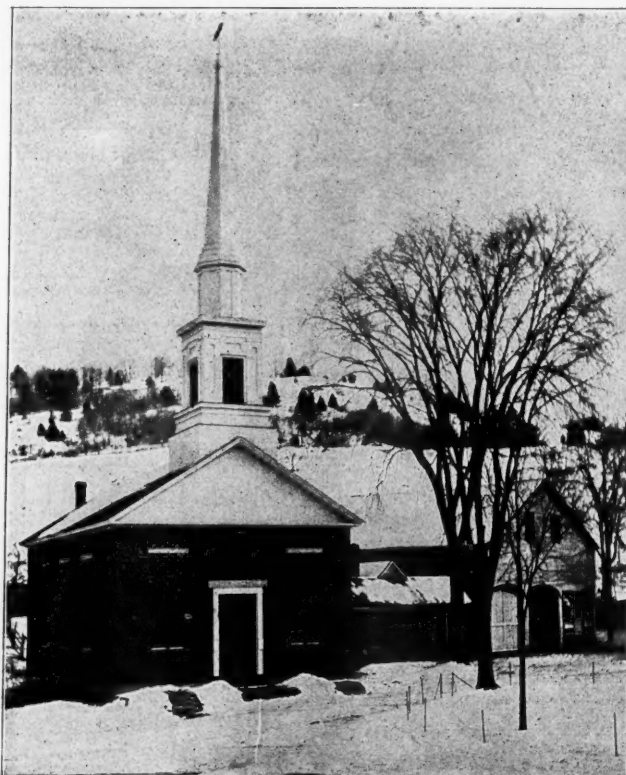
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